

The American Friend

Old Series
Vol. XLII. No. 3

FEBRUARY 7, 1935

New Series
Vol. XXIII. No. 3

To a Harassed World

BISHOP F. J. McCONNELL

Religion in Mexico

ROBERT WINDSOR

The Individual and State

HENRY J. CADBURY

Washington and Return

THE EDITOR

Beyond Ethics

RABBI ABRAHAM CRONBACH



The Individual and the State

A Summary by HENRY J. CADBURY

ON January 26-27, the Fellowship Committee of the American Friends Service Committee held its bimonthly meeting in Washington, D. C. At the same time, the World Conference Committee met to discuss plans and procedure for the World Conference which is projected for 1937. The Fellowship Committee took this occasion to invite World Conference Committee members and other interested Friends to join in a week-end Conference for the consideration of "The Individual and the State."

Friends from Japan, England, and Canada, as well as from many sections of the United States, were present, and were able to give an international interpretation to many points that might otherwise have become localized. Henry J. Cadbury, former Chairman of the A. F. S. C., acted as Chairman. Extracts of his very able summarization of the Conference are given below:

We have proved, while thinking together, that there is plenty to be said on the Conference theme, "The Individual and the State." There are several ways in which the individual Christian can regard the State. He can think of it as outside of the sphere of Christianity. The early Friends, to a large extent, adopted the view of a neutral. One can think of the State as an enemy, as an organized agent which, in the main, represents the inclination of evil and the arch enemy of good. Often in history, this has been the prevalent view. The State can be viewed as a friend, as a corporate body of individuals concerned with the well-being of a collective unit of individuals. One may regard the State as one's master, and humbly submit to it in the role of subject; or, one may regard himself as the master and, collectively, the State as one's subject. And, finally, one may regard the duty of the individual as that of supplementing the State, neither friendly nor hostile. The remarks made during this Conference fall in one or the other of these categories. In dealing with the State, we are dealing with a large philosophical problem, that of the one and the many.

The State is not the only example of collectivity with which the individual has to deal. There is the family. There is the Society of Friends! Each has its difficulties as a collective unit. The problem of a committee is one of the most distracting aspects of the correlation of the individual and the group. The "stock" of the group as a whole, whether it be the State, the committee,

the club, the family, is "below par." This is a day of individualism. Collective groupings are not widely observed now; even collegiate organizations are not prospering. It is not surprising that, in view of this spirit of individualism, our discussions have arrived at the feeling that the State is a necessary evil. Today we find many concerned individuals are becoming philosophical anarchists. There is a growing number of people who do not believe in the present governmental set-up and procedure who are not willing to take active steps looking toward change—such are not radicals, they are philosophical anarchists.

Our discussions have centered on opposition and criticism. We, as Friends, have a heritage along this line. We have been taught to "sit loose" to the details of the State, especially in the matters of war and peace. Our objections are concentrated on the State's compulsion to war—partly in that it *compels* us to kill, and partly in that it *compels* us to *kill*. We are driven twice within this heresy of coercion—conscripted, in the first place, to do that which is against our religious tenets, in the second.

These points on which the individual cannot for conscience sake cooperate with the State constitute a conflict area which may grow larger and not smaller as time goes on. What Friends in Germany are experiencing may come to our own country. The Disaffection Bill of the English may have a state or federal parallel here. This area of conflict between individual and State is one that requires thought and fortification for the future. When the Society of Friends will next have its "Heroic Age" depends on what the State does within the next five or ten years. Our prayer is that we may by this Conference, and others, be more and more strengthened to meet terrific issues which will come, often subtly and disguised, when this conflict is forced upon us.

In discussion of conflict areas of conscience, we can miss the point that the State is intended not to be an enemy, but a friend. It is not belligerent; however, certain policies and interpretations do seem impossible to our conscience and our ideal of the Kingdom of God. We should consider making the State more and more our friend, using it as a friend, not stifling our conscience, but trying to sensitize the conscience of the State. It is an overwhelming task to make the State into a Christian institution; but institutions have been Christianized one by one. Bringing the Christian ideal into

all institutions has long been the problem of the individual, of society. It is our challenge, our duty to uphold the ideal of a Christlike, pacifist State, a State of love.

The function of the individual may be to supplement the State. This is the role we have often played as the Society of Friends. When, in the history of Pennsylvania, Quakers lost their grip on the policies of State, and force was substituted, alienating the Indians and inciting them to violence, Friends gave thousands of dollars, published a tract, and distributed it among the Indians explaining the situation and the ideal of brotherly love. This action saved many lives and paved the way for friendship again. When our nation blockaded Germany, we supplemented that blockade with child-feeding. There are many other pertinent examples.

It is the duty of the Society of Friends, of each concerned individual, to supplement the State in its altruistic enterprises. The State is more and more being depended upon by liberals and idealists to help create the Kingdom of God; but, there is still need of concern and help on our part. A certain very prominent foreign correspondent has recently spoken in this country of his bitter disillusionment in Communistic ideals because of the force he has seen exerted for ten years in Russia. Too much thought of material things crowds the spiritual element out. We must allow time, when planning for social change, to keep from destruction this spiritual element.

The Society of Friends is the fellowship of those holding like ideals, a grouping to give support and encouragement and to help husband strength and forces. There is a great opportunity for a Society like ours in general service to the State wherein we live.

But how about the individual? Jesus constantly appealed to the individual, as did the prophets, to apply to himself the social lesson of some parable. After the seeking questioner had committed himself to the truth of some statement, Jesus would reply: "Go, thou, and do likewise." Our eyes are constantly being opened by applying to ourselves the standards we apply in the abstract to others. Where most of us need more fidelity is in seeing ourselves, not as others see us, but as we see others. How hard it is to recognize ourselves, to apply to ourselves the analogy and the duty we have discussed in the abstract. To apply a general technique to ourselves—that is the difficult thing! "May the ears hear what the mouth speaks." The application we make in the abstract, may we hear with our own ears—and apply to our own lives!

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

Published fortnightly at 101 So. 8th Street, Richmond, Indiana.

Subscription—\$1.50 per year

WALTER C. WOODWARD, EDITOR

Old Series
Vol. XLII. No. 3

FEBRUARY 7, 1935

New Series
Vol. XXIII. No. 3

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Religion's Message to a Harassed World

BY BISHOP FRANCIS J. McCONNELL

This is the first of a series of three articles on the above subject. Bishop McConnell, of the Methodist Episcopal Church, writes from the Protestant viewpoint. Succeeding articles will be by a representative Catholic, and by a representative Jew, presenting the points of view of their respective bodies.

THE message of Christianity for an unsettled social situation starts with the worth of the individual in the eyes of God. The instant we speak of God as a Father we part company with all ideas which put the chief stress on masses, on humanity, on classes, on races. No father is a father of a group. He may be indeed the father of a family, but the father of sons and daughters in the family. The group terms are of value—it may be of surprising value at times, but Christianity looks upon the sons of the Father in Heaven as having inalienable distinctiveness and separateness and sacredness. All social problems must, from the Christian point of view, turn around this conception of men as sons of God. There is nothing in a social group but the persons who compose it.

Christianity has much to say about the human values—a term general and often vague. It may be worth while to try to put some definite contents into the general term.

WHAT DO WE MEAN — HUMAN VALUES?

First of all we must insist that individual persons must be treated with the respect due to human beings. It is easy to say that we cannot long treat with respect anybody who is not inherently respectable—and that if a man is to be treated with respect he must show himself worthy of respect. This sounds self-evident, but is quite dangerous at times. In war-times, for example, nations do not feel called upon to regard their foes as genuinely human beings. In the world war the word "Hun" was itself a weapon of offense in the hands of the Allies. The Allies did not treat Germans with the respect due to men—and the Germans did not treat the Allies with such respect. All depends on who is setting the standards by which respect is to be granted. The Christian point of view is that men are to be treated as men without regard to their deserts. At least it is often better to state the contention thus than to say that we are not to treat with respect that which is not in itself respectable. A man may act like a brute but as a human being he must not be treated as a brute. If society decides to put him to death for a brutal deed it must surround the execution with dignified decorum because of the fact that what it is executing is not a brute, or an animal, but a man.

This consideration itself, that men are to be treated as men, puts Christianity against the war system, for war is the greatest scorner of human values the world has ever seen. War treats men as hardly of equal worth with the beasts of the field. It trains men to think of themselves in terms of uni-

formity of physical clothing and of mental clothing. It stamps out individual distinctiveness, of course, when it treats the individual, taken as an individual, as if he were of no consequence at all. Wars are now chiefly by infantry, and infantry means men in masses. Respect for a woman or a man is in a war system virtually inconceivable.

SAVING THE INDIVIDUAL FROM THE GROUP

Social groups may be approached from two angles—that of the persons themselves who compose the group and that of the impersonal organizational features through which the groups work. What we have in mind when we speak of society as an organism or a body is that persons acting together act differently from the ways they act when taken by themselves as isolated individuals. Not only is there an increase of power when individuals act in groups, but there is a difference in quality of the deeds as well. The difference may be up or down. Persons acting in a group may give themselves up to a lynching party as they never would have dreamed of doing apart from their presence in the group. Or persons in a group may together attain to a realization of the beautiful to which no members of the group could have reached in solitude or separateness.

Out of this peculiarity that men at times act differently in groups from the way they act separately, we see the fallacy of such statements as that which tells us that guilt is always personal or individual. Thus when an individual financial leader appears in time of financial wreck as having misused funds of investors, we forget that the will of the individual may have little to do with the misuse. He is the tool of the social code of his group, he may be carried away by the presence of his group, he may be overborne by the demands of investors for quick returns to engage in a crime which the investors rage against when the investment fails. Christianity insists that we must not merely save the individual in his separateness but save him also in his relations to groups. A Christianity that looks upon individuals as of supreme value is concerned with the effects of what men do in groups upon the men themselves.

Turning now to the impersonal features of social organization, we have to look upon these as instrumental. They are to be judged—from the Christian angle, I mean—by what they accomplish as instruments upon men, who are the ends in themselves. The instruments are not by any means themselves to be exalted, except as effective instruments. A creed is to be judged by what happens to him who accepts and believes it. A constitution, even the Constitution of the United States, must meet one decisive question: What happens to the men who live under it? An educational system is finally to confront one question: What happens to the pupils who go to the

schools? The family as an institution has always to be scrutinized by the inquiry: What happens to husband, mother and children in the family?

GOOD AND BAD EFFECTS OF CAPITALISM

The most persistent question as to institutions just now is that concerning the human effects of capitalism. Capitalism as we know it does not have a long history behind it. Sidney and Beátrice Webb reckon its existence up-to-date as about one hundred and fifty years. Of course the world has always known the rich and the poor—the haves and the have-nots; but it has not always known large scale production—factory organization, workers numbering thousands in single industries, the profit system. There again the judgment for Christianity hinges upon the human results of capitalism. Modern industry has given human beings some conditions more human than those of the pre-capitalistic age. It has produced larger quantities of goods than in the old days. It has produced better goods. There are those who will have it that in the old days those who made shoes, for example, made the shoe from start to finish and gave the customer a more artistic result. Which is mostly nonsense. Not all, or many, shoemakers were artistic. Few of them made as good-looking shoes as machines now make. Moreover, operatives who work in a well-lighted, well-aired factory are far better off than those of earlier times whose shops were in their own homes. Machines now do the heavy, back-breaking work. The hours are not as long. All this is splendidly to the good from the human and Christian point of view.

The question is as to whether these clear advantages have been gained at too heavy a cost. The coarser strains have been taken off the workers but what about the finer strains? There is less muscle-wear, but what about the nerve-wear? Suppose the jobs are easier, but suppose, too, they are not secure. Suppose the working years have been shortened—what of old age protection? What about the profit system, profit being what is left after all earnings have been paid—a loose definition assuredly, but no definition of profits sits very close to the facts. Profits are sometimes in the nature of findings, and “findings are keepings.” But ought they to be? Maybe findings are graftings. Suppose the findings are riches that really belong to society. Suppose they are made possible by the fact that people live together in organized social groups. Capitalism itself seems to realize that it must make a better adaptation to the needs of men and women and children.

NOT QUITE AS SOUND AS IT SEEMS

Now comes the oft-given counsel that if we will make all the individuals religiously devoted to the search for God all social troubles will take care of themselves. There cannot be any question that we need desperately the conversion of individuals, but we have to be on our guard here lest we speak mistakenly about the central importance of conversion. We are told for example, that if we could just get men converted—get them to cherish the spirit of good-will one to another—we shall find that they can work under any social system, and that if men do not have good-will we shall find that they will fail even under the best system. This, however, is not quite as sound as it seems. Since systems come and go there is not anything eternal about them and some must be better than others. Is it not a Christian duty, then, to seek the best, and will not the impulse to the good which comes of conversion inevitably lead to the best? It will not. The converted will must deliberately attempt to make systems such that they will give better chances to the men now on earth. At this point of sheer passionateness of devotion to a better world order, a man who professes no religion may resemble the Christians of the early days in his willingness to face death for his cause. The Christians of the first centuries never had to face persecution worse than that which some challengers of established

orders, have had to meet, and that too in so-called Christian lands, in the past twenty years.

Everything thus depends on the effect upon the individual. Christianity must in the end stand for the factors in society which enable the individual to do alone what he can best do alone, for those institutions which will enable the individual to do best with his fellows what they can all do best together, for those contacts with nature and with his fellow men which enable the individual to make those higher contacts with the spiritual which we hold to be most truly divine.

OBLIGATIONS OF CAPITAL AND LABOR

I may fairly be asked whither these principles lead us in dealing with more concrete problems of today. What about disputes between capital and labor? In spite of all our talk about human values it is very hard for us on any side of a labor dispute to see the other side. The capitalist may say all that he pleases about the right emphasis on the human, but he is likely to see these human values only in our own group. I attended a relief campaign meeting some months ago where an outstanding capitalist besought the public above all things to keep the human element uppermost. Then he went on to tell of a dear friend of his who a year or two before lived on dividends which had now completely ceased! Then others spoke—all on the same theme, the distress of those whose dividends had ceased. On the other side, the laborer thinks of the capitalist as so completely beyond the pale as to be worthy of no regard whatever—forgetting that the capitalist system did not begin with the present capitalists. Both laborers and employers forget that there is a general public and a general social welfare to which they have obligations. The more orthodox trade union elements in this country seem quite as devoid of interest in what happens to society as a whole as do the capitalists. We shall not get far in this field until we see that Christianity has as distinct a message against clan-partisanship in America as it has against castes in India.

The most important social experiment with which we in America have anything to do is the attempt to provide for a new deal in the nation's industrial and social life. Attempts like this have to be considered in connection with the life of the time. We do not see anything especially fitting to the American temperament in the Russian or Italian or German experiments. For us to stand still, however, is impossible. Formally and abstractly speaking, the principles of the New Deal are in line with what Protestantism in the main thinks of as harmonious with Christian principle. There are indications that the N. R. A. has not lived up to its own ideals of the human values in labor, but nevertheless the main aim is sound. The experiment should be supported by Protestant Christianity in its endeavor to save whatever is worth while in existing orders and in its willingness to discard elements that do not work for the largest social good. The pressure of events may do the rest. It may as well be conceded that this may take us to a socialization of industrial society beyond anything yet dreamed of by the leaders of the new movement.

The Goodly Pearls

The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine, artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not “the things that are seen, but the things that are not seen.” “Seek peace and ensue it.” “Seek the things that are above.” “Seek ye first the Kingdom of God and his righteousness.” Such are the goodly pearls.—J. H. JOWETT.

To Washington and Return

A Mid-Winter Interlude by Auto

THERE'S more to that top headline than would appear to the casual reader. Driving over the Alleghenies to the National Capital following and during the snow storms that raged during the last week in January, and making a safe return, marked a real achievement. Take this on the testimony of the two cars of Indiana and Ohio hinterlanders who had this adventure.

As explained on the second page of this issue, two important committees had arranged for concurrent meetings to be held at Washington on January 26 and 27. Both meetings were important—those of the Fellowship Committee and of the Committee which is setting up the second World Conference of Friends to be held in this country in 1937. The latter was especially impelling, and the presence of western Friends was urged, that the meeting might be as representative of American Quakerism as possible. Responding affirmatively to this invitation were twelve Friends from Ohio and Indiana, all but two of whom went by auto. Evelyn M. Coate of Indianapolis had gone earlier in the week to attend the annual meeting of the Conference on the Cause and Cure of War, and was joined later by Alvin Coate. Emily Parker of Richmond went by bus from Chicago. Of the others, Ward Applegate of Wilmington, Ohio, drove his modern "flying Ford," taking with him his fellow-townsmen, President Walter L. Collins, and William J. Sayers and Frank Dorey from Richmond. In the car for which we were immediately responsible, rode Millard and Nellie Markle of Earlham College, Mildred Kearns, director of relief work in Shelby County, Indiana, and Catherine Woodward and the Editor. In this informal chronicle, the pronoun "we" is inclusive of the last-named quintet until arrival in Washington, after which the quintet became a quartet.

WHAT PROVED A VAIN HOPE

Important as were the meetings in question, such a journey would scarcely have been hazarded had we realized the condition of the eastern highways. While one always takes a chance on starting out any distance at this season, one is hardly so foolhardy as to start deliberately in the face of a storm. Radio warnings had been given motorists of forbidding conditions in the north and east, but we thought to escape the storm by driving farther south through Virginia on Route 50. It was a vain hope.

Early Friday morning we started out blithely in fair weather. At the university town of Athens, in southeastern Ohio, we stopped for lunch. We ate at

Alpine Inn—and we later concluded that there *is* something in a name. Soon after leaving Athens we were driving up and down hills over frozen snow and ice, which proved a continuous performance until we reached Ohio again on our return. Passing Blennerhasset Island, of historic renown, we crossed the Ohio at Parkersburg, West Virginia, and drove thence over the mountain foothills to Clarksburg and on to Grafton where we spent the night.

We found tourist rooms with an elderly couple who couldn't agree on what they should hear over the radio. She insisted on his tuning in on the Hauptmann trial, which he declared she had already heard three times that evening. As for him, with a flickering of the fire of youth, he seemed to crave a sentimental ditty and a touch of romance to cheer him on the sunset way. Poor old dears—through our friendly mediation they compromised on Jessica Dragonette and Frank Parker of the Cities Service program.

OVER THE ALLEGHENIES

Up and out at dawn, we were again on the highway, which soon led us upward into the heart of the Alleghenies. The snowfall had been heavy, but the roads had been scraped off, leaving a roadbed of packed snow and solid ice. On the worst grades, however, cinders had been applied—and were they a present help! After driving some two hours, we stopped at high-perched Backbone Mountain Inn, in that little corner of Maryland that dips into West Virginia, where a generous hostess served us a bountiful breakfast. As is characteristic of mountain driving, our way took us over a succession of passes, with valleys and plateaus interspersed. Driving on the latter was really the more difficult inasmuch as the icy highway was not sprinkled with cinders. This we learned by experience!

It was on a comparatively level road where the going seemed easy and well adapted to moderate driving, at least, that our car skidded off a sheet of ice toward the ditch. It plowed into the snow at the roadside, when we gave a vivid demonstration of a snow plow going into action, showering "the beautiful" in all directions. Happily, the snow was deep enough to stop the car promptly and no damage was done. With shovels from passing trucks we dug the solidly-packed snow from under and around the car, after which one of the trucks was able to pull us back onto the road. Thereafter twenty miles per hour was about our limit.

On starting out on Friday, we had talked complacently of reaching Washington by noon Saturday, giving us time to get nicely settled before the first meeting at two. Before the day was over, we hoped we might arrive in time to get most of the two o'clock meeting. By now, we talked not too sanguinely of getting some of the second meeting beginning at four. By the time we had crossed the Shenandoah Mountains, and were creeping over the hills toward Winchester, we began to wonder whether we would arrive in time for the evening meeting. However, the frequent roadside evidence of cars which had not learned to make haste slowly, admonished us to be safe rather than sorry.

We had thought to make up some time on the coastal plain between Winchester and Washington, only to learn that the heaviest snow in years had buried deep this historic countryside. Indeed the snow was still falling as we drove over the Lee and Jackson Memorial Highway. Men were busily working to keep the road cleared of deep drifts, for one-way traffic at least. At times the snow was piled high above the car on either side.

Although the going was slow and difficult, how our eyes feasted on the incomparably beautiful winter landscape! Over hills and valleys, one vast mantle of white peace! We were well agreed that the entrancing scene was more than compensation for any meetings we would miss. As it was, we did finally reach the Florida Avenue Meetinghouse at 5:30, while the second meeting was still in session.

FELLOWSHIP QUICKLY EVIDENT

Despite the storm-bound environment, the meeting room was well filled with a representative group of Friends. Some from the Philadelphia area had abandoned their cars on the way and shifted themselves to public conveyance. The presence of Henry T. Gillett from England was most welcome, and he, with the Canadian Friends, Conran Hay, Fred Haslam, and Frank Dorey, gave a very desirable international flavor to the meetings.

Between the afternoon and evening sessions, Friends gathered for supper at a near-by cafe, when the objective of the Fellowship Committee was obviously and freely attained in friendly greeting and communion.

The evening meeting resolved itself into a conference on the Individual and the State, various aspects of the relationship being presented briefly by Howard H. Brinton, Paul J. Furnas, and Warren Mullin, after which the question

was thrown open for general discussion. The subject was continued next morning, preceding the meeting for worship, and at the close of the conference a penetrating and brilliant summing up of the discussion was given by Henry J. Cadbury, in which, by his own contribution, he raised to a higher level the consideration of this irrepressible issue. The gist of his presentation is given in this issue and we earnestly commend it to the attention of readers.

WASHINGTON MERRY-GO-ROUND!

Eagerly awaited on the evening program was the last speaker, Drew Pearson, who, with Robert Allen, is the editor of the popular newspaper syndicate feature, "Washington Merry-go-round," which is without doubt the most informing and illuminating daily comment on politics and people at the National Capital. It will be recalled that because, in their book, they told tales out of school on public officials, Pearson and Allen lost their respective jobs as Washington representatives of the *Baltimore Sun* and *Christian Science Monitor*. That must have proved a blessing in disguise for they organized their own syndicate, giving it the name of the offending book, and almost at once became the most widely read commentators on the progress of events at Washington. We often marvel at the way in which they ferret out state secrets, and the accuracy with which they forecast important developments. We can believe what we heard in Washington, namely, that public men quake in their boots when they see Drew Pearson approaching for an interview.

His topic of discussion on the program was the control of the press, and he showed how the Administration and the Government are able in various ways to influence newspaper attitudes and politics. His informal talk was interspersed with revealing incidents which greatly intrigued his hearers.

We first read of Drew Pearson when, as a young Friend, he did relief work in southeastern Europe with the American Friends Service Committee, since which time we have followed with keen interest his journalistic career. He is the son of Paul M. Pearson, Governor of the Virgin Islands.

OUR WASHINGTON HEADQUARTERS

We were happy to be able to establish personal headquarters at Washington at the Irving Street home of Vernon and Florence Brown, a few doors from the Irving Street Meetinghouse. North Carolina Friends originally, they have long lived in Washington and their home is a popular stopping place for visiting Friends and others. We asked Florence Brown whether she secured many transients as a result of her reading notice which she keeps in *THE AMERICAN*

FRIEND. Her reply was a positive affirmative, and she proceeded to give chapter and verse. On one occasion a Friend, with her son, who had driven from their home in southern California, came to the door and asked for rooms. She was told that at the time "there was no room at the inn," whereupon, producing a travel-worn copy of *THE AMERICAN FRIEND*, she exclaimed despairingly, "Have I carried this paper containing your advertisement all the way from California, only to be told that it is no use?" Needless to say, this had its appeal, and emergency adjustments were made and the wayfarers accommodated.

We were particularly diverted to be told that one day some years ago a D. A. R. official from the Middle West called for rooms, bearing the Friendly reading notice as her passport. Some friend of hers who was a reader of *THE AMERICAN FRIEND*, had clipped the notice and sent it to her, knowing of her prospective visit to the National Capital. This prominent Daughter makes annual visits to Washington, accompanied by a biddable husband, and they always stay at the Browns. So, unconsciously, all these years we have been making this contribution to the redoubtable Daughters of the American Revolution.

WORLD CONFERENCE PLANS

While the conference-attending Friends joined in the Florida Avenue Sunday morning meeting for worship, the other two meetings in Washington were not forgotten. Several of us Five Years Meeting Friends very properly attended meeting at Irving Street. Among those bringing brief messages there, were William J. Sayers, Bruce Hadley, President Walter L. Collins, and Fred Haslam.

A luncheon at noon was served at Florida Avenue, after which the afternoon session was given over, first to a further discussion of plans for the World Conference. Anna Griscom Elkinton, who ably heads up the General Committee, gave an excellent summary of the progress and unity of consideration thus far. This informal chronicle does not lend itself to an adequate report of Conference plans but a few high points of the developments to date may be briefly suggested.

The first World Conference of Friends was held in London in 1920. In 1937, the second one will be held in the United States. The place has not been decided upon, though the trend of expression seemed to favor the Philadelphia area. It will be a conference rather than a delegate body, with attendance limited only by auditorium facilities. It is hoped that one hundred or more Friends from abroad may be in attendance. The time, in all probability, will be in the summer, perhaps in

July, so that our young people and those connected with our schools and colleges may be present. Committees on arrangements having to do with program, finance, and publicity are being set up, their personnel having already been tentatively determined by correspondence with members of the General Committee. While this work of preparation will have to be carried on largely by Friends in this country, Friends from other countries will be included in the work of these committees. An important part of the work of preparation will be carried on by commissions appointed to consider, during the intervening period, first, our need for a clearer vision of the Kingdom of God, individually and corporately, and second, the practical difficulties confronting Friends in applying our testimonies to present-day conditions.

INTERVISITATION EMPHASIZED

For the latter part of Sunday afternoon, the Fellowship Committee took the floor again, and a free and helpful discussion ensued on the helpfulness and methods of stimulating a sense of Friendly unity and concern through frequent intervisitation. The ease and effectiveness with which the sessions were shifted back and forth between the two committees was a fine demonstration of family as well as Friendly accommodation and cooperation, with Passmore Elkinton serving as Chairman of the Fellowship Committee and Anna Elkinton presiding as Chairman of the World Conference Committee. While in love they were preferring one another, we have a suspicion that the latter had a little the better of the argument. But it was evident that Passmore liked it that way.

AMONG MORNING GLORIES AND MOON FLOWERS

Yes, even with Washington mantled with snow, we had tea Sunday evening amid these poetic flowers of Spring. For some years one of our very appreciative readers has been a non-Friend of Washington, D. C., whom we had never seen, Harriet Olds Henderson. She is a poet of parts, and has generously included *THE AMERICAN FRIEND* among the many periodicals to which she has contributed verses. Incidentally, one of her delightful offerings appears in this issue. About a year ago was published an exquisite collection of her poems under the title, "Morning Glories and Moon Flowers," which has been very enthusiastically acclaimed by appreciative reviewers.

On learning that we were to be in Washington, Mrs. Henderson invited us to have tea with her and her daughter Ruth, who is on the staff of the American Red Cross at its national headquarters in Washington, and who is a poet

(Continued on page 53)

AN OLD QUAKER AREA REVISITED

Rufus Jones Writes of Historic
Scenes of Friendly Interest
in Southern France

Forty-eight years ago I spent the winter in the interesting city of Nîmes in the South of France. There were at that time sixty members of the Society of Friends living in Nîmes and near-by villages of the Department of Gard. The most important Quaker centres were Congenies, Fontanes, Saint Gilles and Calvisson. I visited at that time all the families of Friends and attended all the meetings which were being held, including the Half Year's Meeting of the general region held in the ancient meetinghouse at Congenies, now closed. I was a youth then, just out of college, beginning to speak in public meetings and forming my life-long interest in everything connected with the growth and development of Quakerism.

Today, for the first time since 1887, I am once more in Nîmes and I have also revisited Congenies. Only two Friends out of the entire Society which existed here in my youth remain alive in France. Two daughters of Clement Brun, of Fontanes, Clemence and Christine, aged respectively eighty-three and eighty-one, were here in Nîmes this morning to greet me, and they are the only survivors of the long Quaker line in the South of France which reaches back to the *Inspires* of the Camisard movement in the seventeenth century.

After the Revocation of the Edict of Nantes in 1688, there burst forth in these regions a revival of prophecy, and numerous prophets and prophetesses began to speak by inspiration, and had a large following. They were persecuted and hunted down, but they could not be suppressed. They had a great many characteristics of the early Friends. They preached without intellectual preparation. They insisted on the equality of men and women. They stoutly stood for peace and non-violence. They often trembled under the power of their experience of divine presence. They were called *Les Inspires*, the inspired ones. Sometimes they were called *Les Gonfleurs*, a patois word which may perhaps have meant *enflait par L'Esprit Saint*, filled with, or blown up by the Holy Spirit. Finally, during the War of American Independence, they discovered that there were people in England who resembled themselves. They sent a representative to London, discovered the Quakers there, and the lines of connection were formed between the two groups. These people became in every

sense of the word, Friends. Out of their group came one of the most distinguished of all the American Friends of the eighteenth century, Anthony Benezet, whose father was Jean Benezet of Calvisson, a town which I have visited today.

It is a strange experience to have seen in one lifetime the end of a spiritual movement as virile and full of power as this one was. Here were prophets and martyrs. Here were inspired guides in the way of the Spirit. In my earlier day Nîmes had a Friends School with twenty boarding girls. Here were some of the best Quaker homes I ever saw. Here were beautiful, fragrant and saintly lives. Now there remains one closed meetinghouse, one graveyard full of departed Quakers, and two living Friends at the end of their long and faithful lives. I have hunted up all the descendants of Quakers I could find. It was a very small list. One of them said, "I am not a Friend now but their views and their way of life seem to me to be better than anything else I have ever known, and I wish our country was full of Quakers." And as I walked with him and talked with him I felt convinced that he was carrying on in his quiet life some of that warm stream of light and love which his ancestors in Fontanes and Congenies had kept flowing.

It is pitiful to realize that such streams should ever stop flowing and should come to an end as this one seems to be doing. Into this neighborhood came such powerful itinerant ministers as David Sands, William Savery, Stephen Grellet, Benjamin Seebohm, Elizabeth Fry, William Allen, Joseph John Gurney, Lindley Murray Hoag, Eli and Sibyl Jones, Joseph Bevan Braithwaite, and a long list besides. How the truth was poured out here in living streams! What messages of inspiration and power have been given in these towns of Southern France! And here I am now viewing the end! One of the two aged Friends told me today that when she heard Sibyl Jones preach she was so uplifted by the inspiration that she wanted to die then and there, for she felt sure she would never again be so near heaven or so ready for it as she was at that moment of uplift.

One lesson I hope we shall learn from this end of an era here in the South of France—that spiritual movements do not continue by their own momentum, nor do they survive on the strength of their bursts of inspiration. There must be a continual succession of wise leaders and, generation after generation, there must be wise preparation made to meet the new situations of the new times.

RUFUS M. JONES.
Nîmes, France, January 3, 1935.

HOME MISSION ISSUES CONSIDERED

Cooperative Work Discussed In
Annual Meeting of Home
Missions Councils

The twenty-seventh annual meeting of the Home Missions Council and Council of Women for Home Missions was held in Philadelphia January 7-10, preceded by a conference on Young People's Work on Sunday afternoon and evening, January 6. This latter conference was significant. The discussion was led by Dr. Frank W. Herriott, who is the author of the 1935 study book for young people. He told of many gatherings in different parts of the country of young people greatly concerned over their part in solving the social and moral problems of today and in building a new world. He said, "Young people are on fire to do something about social issues." Two points of view seem to be apparent among them: one is that the best way to work for social reconstruction is through the organized activities of the church; the other is that the church is impotent and lacks initiative in doing something about existing evils—perhaps this failure on the part of the churches has resulted in many young people joining more aggressive organizations.

Of the many groups of young people organizing spontaneously over the country, one seems especially significant—The Christian Youth Council of North America. Their program theme is "Christian Youth Building a New World." They elected as President of their Council a fine young Negro, Martin Harvey, who gave a splendid address following the Fellowship Dinner of the Home Missions Council on January 8. Emily Parker has been representing Young Friends in cooperation with this interdenominational youth movement.

Another speaker on the after-dinner program was Mr. John H. Reisner, now Executive Secretary of the Agricultural Missions Foundation, Inc. He was for seventeen years dean of the Agricultural College in Nanking, China. He placed rural life on a high spiritual plane, and pleaded for a higher conception of the place of the minister in the rural community. It was a masterly presentation. If more young people might get his exalted view of rural life, there would not be the same urge to leave the farm for city life.

The session on New Americans was very interesting. Short sketches were given of the development of Protestant work among Italians, Hungarians, and Orientals. We think of Italians as being Catholic, but there are 240 churches

for Italians, under the influence of denominations included in the Councils. These have a membership of 26,000. They recently held an interdenominational conference in New York which was attended by 400, with 2,000 Italians from all over New York City at one evening meeting. A few denominations are especially active in work for racial groups.

At one session, Dr. Paul D. Eddy of the International Council of Religious Education gave a stirring address, in which he appealed for a greater concern on the part of the churches for the unchurched child. In 150 years the Sunday School movement has reached only about forty or fifty per cent of our children, and not the underprivileged children. The Church as a whole does not seem to be alive to this tragic need. Less than half of the 34,000,000 children in public schools receive any sort of religious training. If one per cent of the national crime bill were spent on religious training, there would be eight dollars per child for such work. Dr. Eddy pointed out that other organizations, such as the National Education Association, the National Recreation Association, and in some cases the State Departments of Education, seem at present more concerned about the unchurched child than are the churches. He believes that the people of the churches should rethink the whole problem of the relationship of Church and State in education.

Of the twenty-five denominations co-operating in the Home Missions Councils, fifteen contribute toward the work of the Joint Indian Committee. This Committee directs the religious education in seven of the government boarding schools and carries on a community program in one place where the boarding school has been closed. The program of this Committee is an important piece of interdenominational cooperation, and can reach young Indians from every type of Indian community with the Christian message. The Committee needs more substantial support in order to make the program effective.

The Joint Indian Committee and the Indian Rights Association had a "Get Together Luncheon" one day. A representative of John Collier, Commissioner of Indian Affairs, spoke to us. Jonathan Steere presided, and Charles Rhoads, Henry Scattergood, and Edward Woolman were other Friends in attendance, besides Lilly Pickett and the writer, who represented Friends at other sessions of the conference.

JENNIE C. CALLISTER.

Brooklyn, New York.

The world has lost nothing till it has lost God.

A FURTHER VIEWPOINT OF COUNCIL SESSIONS

Jennie C. Callister and I were the two Friends present at the twenty-seventh annual meeting of the Home Missions Council and the Council of Women for Home Missions held at Philadelphia, Pa., from January 7 to 10. Jennie Callister made the official report and I am going to give some of my impressions and inspirations.

There were voluminous reports and records of activities. Resolutions and recommendations were pushed through with an occasional public reading, infrequent remarks, and never a dissenting vote. It is no wonder that we were conscious of the turning of the wheels and wheels within wheels, when we stop to think that the two Councils, in less than three full days, were trying to give reports for the Home Mission Boards of all the affiliated denominations over the United States and Canada and some islands of the sea. One is really made to question, with all this volume of work being done as reported, why America does not grow better more rapidly. On the other hand, who can estimate how much worse we might be without this great pouring out of missionary effort?

As an attempt to develop a more intelligent constituency, the Editorial and Publicity Committee are this year for the first time, putting out a small handbook filled with bits of useful information, in place of the bulky annual report. It will be distributed as the annual report was in proportion to membership.

The Home Mission study course next year will be on the American Negro. Dr. Charles S. Johnson of Fisk University is writing the book, and already has his outline prepared.

The work being done by the Legislative Committee of the Council of Women for Home Missions was most encouraging. They were on their toes in their efforts for the World Court and World Disarmament. Their voice was being heard in protest over public funds being turned to enlarge the navy. They were working for the passage of Child Labor Laws, for the improvement of labor provisions in certain N. R. A. codes, for legislation for the improvement of our Indian Schools, and for the development of national and regional labor laws. The food and drug act that has been struggled with for so long, was not overlooked. They were supporting Senator Nye in every way they knew in the Munitions Investigations which he is carrying on. They were urging every person present to be vocal in some way, and especially now on the Costigan-Wagner Anti-lynch-ing Bill.

The thought ran through my mind that if Friends anywhere are patting themselves on the back, feeling that they are in the forefront in promoting legislation for improvement of social conditions, they would do well to gain more information as to the interest and concern that people from other religious denominations are feeling these days.

Rev. Mark Dauber told us that Home Missions were not exempt from the rapid changes of this period. The extensive romantic period of the Home Missions came during the one hundred years of western migration; during the years of mass production versus individual production, during the period when our natural resources were explored and exploited, and during the great influx of foreigners. Now that America is settled up, the Church must settle down and help people to make good where they are. Such a task to some may seem prosaic and humdrum. To those who see, the task was never so great, so compelling, and never so difficult. The frontiers now are moral, educational, social, and spiritual. It is a frontier of spiritual illiteracy.

Some churches still are lifting dreamy eyes to the far horizons and comforting themselves that the Home Mission task is almost done. In this they fail entirely to see the responsibility which is lying on their very doorstep. It was suggested that too often the lack of vision seems greater the nearer one comes to the home of the church board. Some churches have appointed new secretaries with new names, who really are nothing more nor less than missionaries to their own Home Mission Boards. We were told that the Mission Boards had been forcing the plant, now they must enrich the soil and produce regular and normal crops. Another speaker described the situation by saying, "The reach of the roots must ever exceed the spread of the branches."

One speaker gave what to me was a new differentiation of the intellectual and the intelligent. "The intellectual is the man who learns what to think and the intelligent man does his own thinking."

I appreciated the privilege of attending this conference. The representatives were intelligent and concerned, altogether a stimulating group of workers.

LILLY P. PICKETT.

Moylan, Pennsylvania.

Mexico has arranged a Good Will Tour of South and Central American countries. A caravan will tour them all, urging friendship and cooperation, and carrying a motion picture about Mexico as well as examples of the Mexican sculpture and painting.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LX

FEBRUARY, 1935

Number One

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

Editorial

An Army Chaplain Exhorts Us to Have Faith!

IN the January issue of the *Army Chaplain*, official organ of the Chaplains' Association of the Army of the United States, appeared a highly revealing article by Chaplain Frank Rideout, Fort Thomas, Kentucky. It is revealing in that it sets forth so baldly and naively the army chaplain attitude and mentality. Among other things, this apostle of Christianity to the Army belittles the uncompromising position which the churches and the religious leadership of the country are taking against the war system. Appealing to the past, he recalls the patriotic record of the Christian Church, referring particularly to the Revolutionary and Civil Wars, suggesting that "perhaps it is not extravagant to say that the flames of war were kindled in the pulpits of America." All too true, no doubt, as if that were valid commitment for the present and future!

This crusading chaplain is especially incensed at Dr. Harry Emerson Fosdick for his ringing repudiation of all war in his famous "Unknown Soldier" sermon which appeared recently in these pages. Chaplain Rideout says: "If he lied to the Unknown Soldier in that solemn hour when men were giving up their lives on the altar of devotion to their country's cause, how do we know but that under the stress of present day propaganda and emotional enthusiasm he is lying to his countrymen now. How can we trust his judgment again?" No, our chaplain contributor declares that we cannot trust these emotional, unstable Christian leaders who, having become the victims of peace propaganda, are denouncing war and all its works.

But we must have faith, he urges, else we are in a lost and undone condition. Oh, yes, in general we must have faith in God and in our fellow men; but particularly, to protect us in this wicked world, in whom must we have faith? Why, the answer is obvious—at least in the mind of the Christian chaplain: in our Generals and Admirals, of course. Are they not our specialists in national defense? It is glibly argued that the field of human knowledge is so vast that it is foolish for the layman to presume to be informed in specialized fields. Specifically, it is preposterous for the Christian minister to pretend to speak authoritatively in the field of government, and national and international relationships. This is a specialized field. "The first consideration of our military and navy experts is safety for our nation. Their solemn judgments should not be sneered at." So, in our chaplain's own words, "By faith we accept the doctor's advice of conscientious and intelligent advisors in national and military affairs. When we have reached the place where we no longer can have faith in our informed specialists, we have certainly reached the place of danger and perhaps disaster for all."

In the language of the street, we cannot forbear exclaiming, "And what a faith!" Apparently our naive chaplain is

oblivious to the Nye Committee's investigation of the munitions industry. Or perhaps he deems its startling disclosures irrelevant to the question of having implicit faith in our army and navy specialists. Such disclosures for instance as these: that, in Senator Nye's own words, "instead of munition-makers promoting the military activities of governments, governments—especially our own war and navy departments—have been actively promoting the munition-makers, for years"; that our preparedness specialists have been largely instrumental in checkmating the work of disarmament conferences; that they foment international discord and apprehension by securing enormous naval and military appropriations and by staging provocative naval demonstrations of a competitive and unfriendly nature; that our war and navy departments have promoted private sales of munitions abroad; that they have acquiesced in, if they have not encouraged, the sale of military secrets, in the form of various patents and processes, to other countries, which, in case of war, would use them against us, if we should be on the enemy side. Have faith, forsooth!

"As I understand it," writes Chaplain Rideout, "patriotism is not very different from religion." He makes the claim "that every chaplain in the service of his country is the noblest and truest kind of a pacifist." In referring to this illuminating contribution, the Editor of the *Army Chaplain* says: "This should be a clear and sane answer to all critics of preparedness and other ultra-pacifist attitudes. Do not fail to read this article, and digest its sane teachings."

On the basis of such a showing, we renew the question which we raised editorially years ago—"Why is an Army Chaplain?" One has but to follow from month to month this magazine published by the Chaplains' Association to realize the gulf that is fixed between the religious arm of the War Department and the growing ideals of the Christian Church on the question of peace.

If It Had Not Been For the League

HOW quickly the clouds shift on the international horizon! For two years they had hung heavy over the League of Nations. For various reasons, but for little fault of its own, the League had been declining in influence and prestige. The big Powers were ignoring Geneva in considering their difficult problems. International groupings outside League circles were proposed. So much in eclipse did the League seem that the question was raised by some as to whether it would ever occupy its magnificent capital building now nearing completion. Persistent critics scoffed at its impotency.

Then, on an October evening, there rang out in Southern Europe, as they did twenty years before, the deadly reports

of an assassin's pistol. They were as sparks to the international powder magazine of the Balkans. And it seemed for a time as if that magazine were almost certain to be fired, as it was fired in the wake of Serajevo in 1914. Conspiracy charges and recriminations were violent. Ultimatums were in the air. Border conflicts between Yugoslavia and Hungary were imminent—had already begun in fact—and hundreds of helpless people of Hungarian birth were being harried out of Yugoslavia. More ominous still, in the immediate background, in opposing camps, glowered certain larger nations, supporting the contending parties. Here again were the makings of a world war. But war was averted in 1934. Why in 1934 and not in 1914? What was the difference? Just this: in 1934 there was a council table to which to refer the grave international dispute; in 1914, in the absence of such a table, the nations drifted over the precipice. Through the mediation of its Council at Geneva, the League was able in 1934 to effect an amicable agreement and win a notable victory for world peace.

This achievement alone was enough to justify the League at the bar of world opinion. But it was followed shortly by another, hardly less significant. The disposition of the Saar region has constituted one of the most explosive questions in post-war history. For fifteen years the Saar had been successfully governed by an international commission under the auspices of the League of Nations. Like a grim spectre, however, always loomed the plebiscite to be held on January 13, 1935. Forebodings were serious, especially after the rise of Hitler in Germany. As the years shortened into months and the months into weeks, tension increased, and a clash between Germany and France seemed imminent. Again, through the action of the League, a plan of international cooperation was worked out whereby hostile preparations were discontinued and an honest election insured. The vote was taken, the result announced, and in accordance with the vote, the Saar district will soon be turned over to Germany.

These are two striking demonstrations of the serviceability of the League to the cause of world peace. They are so manifest that the world, including the critics, applauds. There are many other evidences of the League's virility, and they are gradually coming to be better understood and appreciated. It is encouraging that the United States is cooperating increasingly in League activities, but this question is growing in insistence: How much longer can our government afford to refrain from active membership in an all but universal organization which is proving a bulwark against international anarchy?

Duplicate Copies Should Have Been Prepared!

AT the request of the Associated Press of Japan, Nicholas Murray Butler sent a New Year's message to the Japanese people regarding the present policies of their government. In several respects it was an admirable statement. It expressed President Butler's admiration for the people of Japan and the remarkable progress they have achieved, and voiced his regret that our government had unfairly discriminated against them in its Exclusion Act. Following this, he sharply criticized the Japanese policy in Manchuria and China, declaring that by allowing her public policies to be dominated by the militaristic party, Japan is endangering her international reputation. So far, so good. President Butler then proceeded to read the Japanese a lecture on the evils of preparedness. We quote:

"It is the argument of children, and not of grown men, that the prestige of a nation is to be calculated in terms of its armed forces, whether on land or on sea. Japan has joined in formally and solemnly renouncing war as an instrument of

national policy. What then does her government mean by so constantly and so openly preparing for war by huge new appropriations of public funds for military equipment and by insisting on every occasion on increasing its naval armament? The short and quick way for Japan to secure equality in naval armament is to join in limiting all armament and in setting up an international police force to guard the highways of the world's commerce. Any nation may have equality of naval armament when naval armament goes down to its desired minimum. Equality of naval armament when all nations are preparing for battle, is for Japan an absolute impossibility."

Still good—so good, in fact, that this preaching should be applied both ways. If he has not already done so, we suggest that Dr. Butler prepare a duplicate copy, insert the name United States where Japan appears, and send it to President Roosevelt! If the Japanese are the children which Dr. Butler implies, they might naturally retort, "You're another!" The United States also joined in solemnly renouncing war as an instrument of national policy, yet is also enormously increasing her naval appropriations, and is planning to display the greatest armada in history—and in the far Pacific at that!

Furthermore, our distinguished educator and champion of internationalism lays himself and his government open most vulnerably when, in schoolmaster fashion, he tells Japan she should cooperate toward limitation of armaments. This is exactly what Japan has offered to do, but our government has refused the offer! To be definite, on November 23, speaking for his government, Ambassador Saito said:

"Japan is by no means claiming the right to possess a navy greater than she actually has. On the contrary, she is proposing a decided reduction in naval armaments. She is in favor of the total abolition of capital ships and aircraft carriers. In terms of tonnage she is proposing the scrapping of 230,000 tons in capital ships and 70,000 tons in aircraft carriers. She is further prepared that some tonnage representing eight-inch gun cruisers should be dropped from the list.

"In short, Japan proposes to have her naval strength, standing at 800,000 tons, reduced by half. She is prepared to go down as far as the general situation in the world permits, in juxtaposition with the United States and Great Britain. If all of us make such drastic reduction, we will approach the day when we can reduce our respective navies to the police standard."

Our government's only reply to this overture is the threat of a greatly increased navy, punctuated with the announcement of naval maneuvers in the Pacific next Spring. It is but too obvious where this leaves Nicholas Murray Butler and his self-righteous preaching. As reason for our refusal to consider the Japanese proposal for reduction in armaments, the following has been offered by the well-known journalist, E. L. James, who is well versed in the motives and methods of diplomacy:

"In addition to warships which can protect our coasts, the United States wants warships which can go across the Pacific, or any other ocean, to protect our rights and interests. . . We will not accept the Japanese formula of the righteousness of 'defensive' ships. With only such craft we would be helpless to defend our interests at a great distance—in the Far East, for example."

Rather sorry reading that, and especially so in the light of that New Year's admonition to Japan. Incidentally, we are intrigued by the reference to "our interests at a great distance." Just *whose* interests? What does he mean, *our*? Is there any possible interest in the Orient great enough to compensate for the hundreds upon hundreds of million dollars for which the American people must be taxed to build and maintain a navy large enough to wage war in the Far East? Worse still, to compensate for the billions of dollars and unmeasured cost in human lives, that such a war would involve?

On the whole, we greatly admire Japan's self-control in not responding to President Butler's message in kind. Perhaps she considered that it carried its own answer and that a reply would be too obvious—and therefore superfluous.

Church and Religion in Mexico

(Copyright by N. C. J. C. News Service)

BY ROBERT WINDSOR

IT is unfortunate that press dispatches from Mexico describing the repressions levelled against the Catholic Church have not given a complete picture of the situation. It is misleading to judge these developments from the point of view of the relative positions of the government of the United States and the Roman Catholic Church in this country, nor must the situation be viewed as purely a conflict between the liberals and the clericals, as is the impression conveyed by press dispatches. Nor is it correct to view the conflict as merely a battle between the government on the one hand, and the Catholic Church as an alleged counter-revolutionary force, on the other.

The situation is somewhat clarified by the consideration that Mexico is a one-party government. It is not a democracy but a party dictatorship much on the order of the dictatorship of the Nazi party in Germany or the Communist party in Russia. The ideology of the totalitarian state is struggling for control. There is one party in power and that is the National Revolutionary Party. In consequence, any opposition is anti-government, and is so treated. When the Roman Catholic Church, therefore, finds itself by its ethos and whole tradition opposed to many of the objects of the revolution and says so, it is not accorded the freedom of speech that would be permitted under similar circumstances in this country. By opposing policies of the government, it is considered by the latter as a counter-revolutionary force to be suppressed by every possible means.

RESTRICTIONS AGAINST CHURCH

The present conflict between the government and the Catholic Church is an outgrowth of the struggle which has flared up intermittently ever since the ecclesiastical provisions of the Constitution of 1857 placed sharp restrictions upon the sphere of activities of the Church. These restrictions were not enforced until the Constitution of 1917, which placed further limitations upon the influence of the Church, was adopted. By the Constitution of 1917 the Catholic Church is forbidden to own real estate or mortgages on same; to own church buildings or any other buildings; to possess invested funds or other productive property; to maintain convents or nunneries; to conduct primary schools; to direct or administer charitable institutions; to solicit funds for its support outside of church buildings; to hold re-

Robert Windsor is the "nom de plume" of a prominent American non-Catholic who has lived in Mexico for a number of years and has just returned to this country. For obvious reasons his real identity cannot be disclosed, as he wishes to return to Mexico shortly. He has written this analysis of the church struggle in Mexico especially for the News Service of the National Conference of the Jews and Christians and its subscribing journals, including THE MESSENGER OF PEACE.

ligious ceremonies outside of church buildings; to clothe its ministers with a garb indicative of their calling.

Furthermore, ministers of religion may not publicly criticize the fundamental laws, the authorities in particular, or the government in general. They may not vote, hold office, or assemble for political purposes. Clergymen may not inherit real property occupied by a religious association, or inherit from fellow-clergymen or from private individuals not blood relatives. No assembly of a political character may be held in a place of public worship. No political party may bear a name indicative of relation to any religious belief. No religious periodical may comment on political affairs. No studies carried on in theological seminaries may be credited in a state university. Official permission must be obtained before opening a new temple of worship for public use. Each State has the right to decide how many clergy are to officiate within its borders.

Despite the intensification of anti-religious decrees made at this time, little effort was made by the government to enforce these severe provisions during the years of reconstruction following the active period of the Revolution. In fact it was not until 1926 that any enforcement act was passed by the Mexican Congress. From that time on there have been sporadic periods of peace and religious disturbances. Sometimes difficulties have arisen because of the provision in the Constitution which permits States to fix the number of officiating clergy. Local governors have at times been exceedingly severe. These laws limited the activity of priests or ministers in the "Distrito Federal" to one for each twenty-five or fifty thousand people. Already seven or eight States in different parts of the country have closed all churches or expelled all clergy, or both, and one does not know how far this movement will go. As the number of

clergy permitted to officiate has been reduced, there has been resentment and overt acts on each side.

ALL RELIGION AFFECTED

How have non-Catholic religious groups fared during this time? The answer to this question is that in the mind of the government there has been a distinct feeling that the Roman Catholic Church, because of its opposition to fundamental government policies, is an anti-revolutionary force. As a result, Catholic schools are constantly inspected and sometimes closed when it is felt that the teaching is subversive to the government and the revolutionary program. The government has ruled that no clergyman or member of a religious order may teach in a school, nor may any school be supported by a religious body. This law applies to all religious groups, Roman Catholic or otherwise, but it has been directed particularly at the Catholic Church. It must be remembered that Catholics comprise ninety-five percent of the population, and so the Protestant movement does not seem to the government to be very significant. The government believes that the Protestant missions do not cherish the political aims ascribed to Catholics, and in consequence it has apparently allowed the Protestant missionaries to pursue their work with a larger degree of freedom. One reason for this may be found in the fact that most Protestant organizations decided to obey the constitutional provisions restricting religious activity and did not offer the same resistance to these policies as did the Catholics. These laws are still obeyed by Protestant groups, who work under extreme hardship as a result. The Mexican government appears to be definitely encouraging the Protestant missions, some believe for the reason that it wishes to foster Protestant activity as a club with which to beat the Catholics. The Protestant Episcopal Church in Mexico, for instance, has only one church closed at present and that because it is unable to satisfy a technicality in the law.

The chief cause of the frequent periods of religious stress is a perfectly natural resentment at the severe anti-religious laws, which finds outlet in critical attacks upon the government or in anti-government demonstrations. Since 1927, severe enforcement of the law, the closing of schools and the expulsion of clergy have always been in the nature of reprisals. Every time Roman Catholics in Mexico or in the United States make

demands on the Mexican government the government has made the situation still more difficult for the Catholics in Mexico.

GOVERNMENT POLICY ATHEISTIC

Is the Mexican government proceeding with an anti-religious policy? Two entire articles of the Constitution of Mexico, as well as parts of others, deal with religious liberty, and one of these articles grants entire freedom under the law. But there appears to be a definitely anti-religious and materialistic purpose guiding the affairs of the nation. Various leaders in the government have recently attacked not only the Catholic Church, but religion in general.

It is claimed by friends of the Mexican revolution, many of whose announced aims elicit the approval of liberals, that every government has the sovereign right to formulate its own laws and that it is the duty of all citizens to obey them or leave the country. But such a principle would justify every tyranny and proscribe all progress. It is contrary to every precept of religion which has always proclaimed that in matters of conscience one must obey God rather than man. It is an irresistible conviction that the right formulated in the American Declaration of Independence to "Life, Liberty and the Pursuit of Happiness" is in fact "inalienable," native and universal, and the decision of our own Supreme Court that among the rights comprehended under this primal right is the right to worship Almighty God according to the dictates of conscience deserves universal assent. This is not a right merely conferred by law upon citizens of the United States but the native right of

man as man, everywhere. In that is implied the right to associate one's self with others of like convictions in such worship and to provide the means to make such common worship possible, in so far as they are not inimical to the welfare of one's fellows. These fundamental rights are threatened or denied in Mexico today.

CATHOLICS FIGHT RESTRICTIONS

This is the question at issue at the moment in our neighboring Republic. Upon the question of the compatibility of Roman Catholic claims and the national welfare there is sharp dispute.

The Catholic Church opposes the laws adopted by the Mexican government for a variety of reasons. Catholic religious leaders say the Church claims the right to own land needed for her edifices, to maintain charitable institutions, to conduct schools of any grade, to have the services of foreign priests, and to have as many priests as she deems fit. They insist that the Mexican public schools turn out atheists and that the Church must have her own system of schools, although some admit that the Church is not equal to handling the job of popular education.

Leaders of the National Revolutionary Party declare that the Church must devote herself to promoting religion, eschew politics and concern herself with the welfare of the people. She must resign herself, they say, as the Catholic Church has done in other parts of the world, to the co-existence of a civil government which she does not control. They declare further that the Church must recognize that she cannot have a

monopoly of the influences which mold the mind. If these conditions are complied with, leaders of the party say, the State will no longer need to be on guard against the Church and all exceptional laws aimed at her will soon disappear.

BASIS OF POSSIBLE COMPROMISE

Leaders of the Church in Mexico have intimated recently that they are willing to cooperate with the government in its program of reform of the school system provided the schools choose their own teachers. This is interpreted to mean that if the government will abandon its plans which aim to present a wholly materialistic concept of life in the schools, the Church is willing to meet the government half way. The Church fears that the implantation of the doctrines of Marxian socialism will sow in Mexico's children the doctrines of atheism and that the future generation will grow up to be entirely Godless.

The only solution appears to be some compromise on the matter of the relations of Church and State. If the Mexican Government is sincerely interested in social and economic reforms, it must agree to such a compromise, since religion has too powerful a hold upon the Mexican people to submit to suppression or extermination. An anti-religious campaign will only hold up the progress of such reforms and plunge the country into internecine warfare. On the other hand, if religious liberty and freedom to worship according to conviction are granted, there is little or no doubt but that religious leaders will agree to cooperate with the government in the propagation of a progressive social order.

Beyond Ethics

BY DR. ABRAHAM CRONBACH

NO reminder is needed in a periodical like THE MESSENGER OF PEACE that the volumes and the essays written on the causes of war have been myriad. The present article will call attention to a cause of war seldom recognized as such. Everyone knows that evil often wears the mask of the good. But, that lovers of peace can unwittingly promote war and can do so in their moments of liveliest idealism, few of us have ever suspected.

The misleading use of the words "right" and "wrong" lies at the root of the trouble. "Right" and "wrong"—words excellent and indispensable in their proper setting—can work immeasurable harm when introduced into an improper setting.

One of those improper settings is that of quarrels and controversies, whether

Dr. Cronbach, a Jewish Rabbi, is a member of the Faculty of Hebrew Union College, at Cincinnati, Ohio. We are greatly indebted to him for contributing this thought-provoking article for the consideration of our readers.

between groups or between individuals. Without exception, in every conflict, each side hotly proclaims itself right and vehemently brands the other side as wrong. Both sides are equally sincere and equally convinced that the other side is insincere. If we grant the application of the terms "right" and "wrong" to the one side, we can not, by any stretch of logic, inhibit their parallel utilization by the other side. To do so were to forsake the role of impartial observer and to assume that of partisan.

But how can a word mean anything if, at one and the same time, it means opposite things? The only alternative to sanctioning the use of the identical word with one purport here, and a contradictory purport there, would be to withhold it from both contestants. But, if that were to happen, the quarrel would collapse. Talk about right and wrong is the life breath of every strife. When argument about right and wrong terminates, the fight has to terminate. The words "right" and "wrong" are, in those connections, not expressions of thought but adjournments of thought. It is into the vacuum left by deserting thought that the cyclones of contention surge.

Not only when we quarrel, but every time we rebuke someone, we resort to that fatal vogue. All censure is, in fact, a

species of controversy. Whenever we scold, we attach to the words "right" and "wrong" an import the very opposite of that entertained by our culprit. Moreover, as often as we berate someone, we play the part of plaintiff and, simultaneously, that of judge. Does that offer much guarantee of justice? How well deserved is the glory adorning the adage, "Judge not!" Loyalty to the ways of peace would require unqualified obedience to that bidding. War is merely disparagement writ large. Our deprecations of people correspond to the tiny film in the projector; war is the immense picture on the screen. "Whosoever shall say to his brother, Raca or . . . thou fool" is literally an abettor of Mars.

We shrink from the notion that might makes right; and yet, every censure conceals a prepossession that might makes right. All denunciation enfolds a feeling, however obscure, that some vaguely conceived social support is on the side of the denouncer. Sometimes reference to that support becomes explicit: "You will be run out of town." "The people will repudiate him." "Folks will not stand for that." "Every sensible person will say I am right." "The future will show." Sumner blurts out brutally: "Nothing but might has ever made right and, if we include in might (as we ought to) elections and decisions of courts, nothing but might makes right now." This remark, unwelcome though we may find it, articulates an assumption which lurks in the background of every reproach. Censure is not only an infliction of pain and thus an application of force; tacitly and half consciously, if not openly, it summons an entire armory of social force. The wish to coerce is father to the thought of coercion by social allies.

But, in the distortionate usages of "right" and "wrong" that censuring, quarreling and war-making have in common, more is involved. All strife lives on ignorance. When people learn the facts about one another, they cease to see reasons for strife. The record of every war in history has shown that wars are fought over "things that are not so." War and propaganda are proverbially inseparable, and propaganda is but another word for deception. The same applies to clashes between individuals. When truth emerges, conflict ends. Conciliation follows explanation. Similarly, as we find out more about people, we stop blaming those people. "To comprehend all is to pardon all." Would the scoldings which we have ourselves undergone have been visited upon us had our scolders understood just why we acted as we did? The matters for which we are reprimanded are sometimes, perhaps often, matters in which we actually had

no choice. Spinoza observes that when we have traced the causes of events, we are no longer irritated by those events. Entire sciences such as child guidance, psychiatry, and modernized penology have been reared on these discernments. Our law courts recognize at least insanity as a mitigating factor; even though they may refuse to accord similar weight to causes other than those labeled "insanity." Ignorance, then, of why people act as they do is also a feature common to scoldings, altercations and wars.

A cognate species of ignorance is our practice, when aroused, of uttering prognostications. "If Germany wins the war, democracy will die." "Spare the rod and spoil the child." "Nothing good ever comes of a person who smokes." "A girl who goes on the stage is headed for ruin." "Parole will increase crime." "The study of science will lead to godlessness." Granting that such predictions are true, what proof can we furnish that they are true? How do we know that they are true? If knowing when we do not know is the crown of knowledge—Socrates is quoted to that effect—then failure to know when we do not know is ignorance unmistakable. Once more a wish, a vindictive wish, begets a thought, the thought of punitive disaster upon our offenders. The appeal to force wears a disguise here which is well nigh transparent.

When someone's conduct wounds us, all that we know for certain is that we are pained. The causes or motives of the deed, not to mention the future consequences of the deed, are points of conjecture and, considering the conjecturer's perturbed state of mind, an inordinately precarious conjecture.

There is an additional type of ignorance common to wars, condemnations and altercations. What would we say of a janitor who, seeking to cool a room, turns on the steam or, intending to warm the room, shuts off the steam and opens the windows to the wintry blasts? We would, to put it mildly, surmise that the means adopted were unsuited to the ends desired. That same maladaptation characterizes war. Men go to war for the purpose of national defense. But war

defends no one. War is not national defense. War is national exposure. War renders the enemy not less disposed but more disposed to harm us. Similarly with personal disputes. We wrangle with people in order to bring them into compliance with our desires, when our very antagonism can make them only more eager to resist our desires. We denounce, condemn and rebuke, presumably that people might desist from contravening our wishes. Yet what is there like denouncing, condemning and rebuking that enflames people with a zeal for thwarting our wishes?

When the measures to which we resort are flagrantly at variance with the ends which we profess, the suspicion is in place that the professed ends are not the same as the real ends. Psychologists draw the distinction between our conscious wants and our unconscious wants. We can think we want something when, in reality, we want something else. National defense, though the avowed purpose of war, need not be the real purpose. The protection of one's person, property or privileges, though the ostensible purpose, need not be the real purpose of personal collision. The moral improvement of someone need not be the real object of the upbraidings which claim such object. If we are to credit the latest psychological pronouncements, deep down below the conscious mind, the unconscious mind harbors cravings for domination, revenge and display—which may account more adequately for our militancy than the stately motives publicly alleged. No wonder that "Know thyself" ranks among the world's deathless admonitions. Ignorance of self must be added to those other types of ignorance common to wars, quarrels and excoriations.

We are now prepared to notice how the words "right" and "wrong" can be employed to advantage. "Right" and "wrong" are helpful when they hold in view a clearly defined purpose and a wish to affirm or deny the serviceability of certain expedients for achieving that purpose. From Indiana, it is right to go east if one aspires to reach Pittsburgh. It is wrong to go east if Kansas is the destination. It is right to say "five" when the sum sought is that of two and three. It is wrong to say "five" when the sum is that of four and three. It is right to reach for a needle if one's aim is to sew. It is wrong to take a needle if one's task is digging a ditch. The blunder which feeds quarrels and invectives as well as wars is the blunder of construing, in an absolute sense, words which are valid only in a relative sense. It is as though the people of Tokyo, declaring that New York is far, were to execrate the people of Brooklyn who, just as vigorously, insist that New York

The Messenger of Peace

Published bimonthly by the Peace Association of Friends in America.

OFFICERS

William E. Berry, *President*
Wilbur K. Thomas, *Secretary*
Edwin G. Crawford, *Treasurer*

Walter C. Woodward, *Editor*

Subscription price—fifty cents
per year.

Richmond, Indiana
101 South Eighth Street

is near. Anything which is wrong with regard to one purpose may, at the very same time, be right with regard to a different purpose.

That is why this paper is entitled, "Beyond Ethics." "Ethics" is a beautiful word but, with it, we mask that perilous thing, the absolutistic use of "right" and "wrong." Were that error banished from human life, the likelihood of war would be banished.

Beyond ethics, that is, beyond the ill-defined use of "right" and "wrong," shines a realm to which religion has often soared. We have already cited "Judge not" and "Whosoever shall say to his brother, Raca." We might add expressions like these: "Bear no grudge, take no revenge." "Love covereth all transgressions." "Blessed are the merciful." "Love your enemies, do good to them that hate you." "Do unto others as you would have others do unto you." "God maketh his sun to rise on the evil and the good, and sendeth rain to the just and the unjust." "Forgive seventy times seven." The Jewish teachers have urged: "Judge not thy fellowman until thou standest in his place." "Look not

on any man with disdain." "Be respect for another precious unto thee as respect for thyself." "Better to be persecuted than persecutor." "Who is a hero? He who subjugates himself. Who is the supreme hero? He who transmutes a foe into a friend." Whittier pleads:

"That man is holier than a creed,
that all

Restraint upon him must consult
his good."

Equally antithetic to the spirit of quarrels, vituperations and wars, is the spirit of science with its observing, testing, experimenting, measuring. Science rigidly discriminates between things guessed at and things proved. Science shies from facile and impulsive predictions. Science defines its objectives. There is always a specific distance to be measured, a specific substance to be analyzed, a specific problem to be solved, a specific question to be answered. Measuring in general, analyzing in general, solving in general, answering in general, do not occur within the scientific domain. Religion has long been supposed to view ethics as its friend and

science as its foe. Perhaps the alignment should be reversed, science its friend and ethics its foe—at least ethics in the sense of censorious attitudes buttressed by an indeterminate use of the words "right" and "wrong."

Those who would advance the reign of peace will be wary about those words as well as about assigning motives to human conduct, about foretelling the consequences of human conduct and, above all, about the hidden aggressiveness of their own hearts. They will forebear to stress the difference between "virtuous" and "wicked"; the distinction they will substitute will be that between problems and their solutions, ills and their remedies, pain and its abatement. They will never, under any pretext, intentionally inflict pain in any form where such can, by any possibility, be avoided. The force of circumstances, that ineluctable force, will be the only force in which they will take part as agents. Even that force will operate amid their fathomless regret and their untiring alertness to discover a merciful alternative.

Hebrew Union College,
Cincinnati, Ohio.

The Merchants of War

(Slightly Abridged)

BY HORACE L. HAHN

WE continually think of war as an outgrowth of man's inherent capacity to hate, to fear and suspicion. This in itself may be true, but men do not fear and hate one another merely by instinct. There must be some stimulant to these emotions before war is actually forthcoming.

I bring an indictment not against mankind, but against a small group of men, the Merchants of War, the manufacturers of munitions. An industry whose extent is vast, more vast and intricate than we may conceive. Its ramifications and interlocking directorates reach into every corner of the globe; into England with its Armstrong-Vickers Corporation which has branches in some twenty-five foreign countries; into France with its Schneider-Creusot Corporation, and the *Comite des Forges*, which is a combine of some one hundred and thirty manufacturers of death-dealing devices; into Germany with its Krupp Works, which sold munitions to some fifty-two countries prior to the World War; into America with its Bethlehem Steel, its du Ponts, and Remingtons, and Colts—and on and on. There is no portion of the globe which may consider itself free from these Merchants of War. These merchants are powerful. They control public opinion through the press. They control govern-

This oration won first prize, given by Mary and Helen Seabury, in the 1934 National Oratorical Contest of the Inter-collegiate Peace Association, directed by Stephen F. Weston, Executive Secretary. Mr. Hahn represented the University of California.

ments—yes, they even tinker with the destiny of civilization. All of this power, all of this vastness is for but one purpose—to create a demand for their product, armaments. This demand to be a profitable one, must be a constant demand. It must exist in times of peace as well as war.

To sell munitions in times of peace depends upon their ability to create a desire for war; depends upon their ability to propagate hatreds and fears in a world that really wants peace. This fear psychology is most effectively developed through national political circles. Here the Merchant has established a firm hold. He has placed himself in a position to contact war and other governmental officials who are very useful to him. He plays upon their personal ambitions; he bribes them as in the recent Rumanian scandal, or makes them shareholders in his firm with little coupons to clip. It has been said that a stone could

not be thrown in the British Parliament but that it would hit a shareholder in some armament corporation. Today the British Chancellor of the Exchequer, the winner of the Nobel Peace prize for 1925, and the British Secretary of Foreign Affairs, are all holders in Armstrong-Vickers Corporation. These interested officials are useful in that they serve as excellent sources from which may emanate war scares—"Arm, my countrymen, our shores are about to be invaded." These patriotic pleas, familiar to us all, are greedily taken up by the controlled press and splashed across the country in six-inch head lines. The average unsuspecting citizen naturally becomes alarmed. He demands protection for his home and country. The governing body, executing the will of the people, passes unanimously the arms appropriation. Then, almost overnight, the six-inch headlines with Major Gobo's comments disappear. The Merchant of War moves on. He has his order—all is quiet on the munitions front.

M. de Wendel, the French arms king, who also has tremendous holdings in German Munitions Corporations, engaged in a very clever bit of political juggling to create a demand for his product, armaments. As is conclusively proved by German Court records, M. de

Wendel contributed some three million marks towards Hitler's ascendancy to power. He knew that with Hitler in power, the peace of Europe would be menaced. He was right. After waging a fear campaign through his own powerful chain of French newspapers, warning the French people of Hitler's ambitions, France placed a huge war order with M. de Wendel which repaid the "gentleman" a thousandfold his investment in German politics. With France preparing to arm, Italy and Belgium increased their appropriations; Japan ordered guns and more guns—and so it goes. As the economist, Delaisi, once said: "The trade in arms is the only one in which an order obtained by a competitor increases those of his rivals. The manufacturers of arms oppose one another like pillars supporting the same arch. The opposition of their governments assures their common prosperity."

When war finally breaks amidst this mass of prepared steel and dynamite, the tactics of these international gangsters take on a complete change. They have created the desired catastrophe, now every step must be taken to assure its continuance. Such a policy makes conspirators of all Merchants of War, because to prolong the conflict requires the strictest cooperation between them all, friend or foe. When the World War had been in progress some two years, there developed a shortage of carbides in Krupp's German works, and a shortage of magnetos in Schneider's French works. A secret exchange was arranged, German magnetos for French carbides. One month after America's entry into the war, five locomotives left American ports for Germany routed through Switzerland where, as in the case of the carbides and magnetos, a "neutral party" in this neutral country accepted them and re-shipped the consignment to the prescribed localities. Without such cooperation, the war would have been a financial failure.

I often wonder how many British mothers who lost sons in the conflict at the Dardanelles realize that their boys were slaughtered by mines manufactured in Britain and sold to the enemy. Cannons captured from the German troops at a tremendous loss of British life, and which now stand in the squares of London, all bear the trade-mark—Armstrong-Vickers Corporation, London, England. We are amazed when we hear that doughboys were slaughtered by steel from their homeland; that German lads were choked to death by chemicals from the fatherland; that Krupp received a substantial royalty on every hand grenade thrown into German trenches. The average man is stunned to hear facts such as these. He cannot believe them to be true, yet they are true—with proof

in black and white to substantiate them. He is amazed to hear of these international racketeers who sell their death-dealing devices wherever a profit is forthcoming; who aim, not at triumph of any one nation, but at selling as many armaments as possible; these traitors who lead their countries into war and then betray them in the conflict.

War ends. With its hell burning in the hearts of the people, conferences to disarm are called, whose purpose is of the highest, yet whose failure is made certain by the Merchants of War. Naturally, the success of a disarmament conference would destroy the munitions industry. Unseen forces, internal and external, are constantly at work to make peace an impossible task. While Norman H. Davis, American Ambassador at large, was instigating peace negotiations between Japan and China, America was selling armaments to Japan to the tune of one hundred and ten millions of dollars. Can you wonder that peace conferences fail through lack of public support when the news of the sessions is brought to the public mind through the controlled press? Can you wonder that these conferences fail when men such as W. B. Shearer pride themselves on having wrecked the 1927 Conference by inciting petty differences among the delegates? Can you wonder that the conferences fail when two of the delegates from England and one from France were all members of the boards of directors of European armament firms? Can you imagine these men taking any steps toward peace or helping the others to do so? Of course you can't. And they never will! Every peace conference from now until doomsday will fail, unless the firm hold of the Merchants of War is broken. If governments wish us to believe in their sincerity when they preach disarmament, let them first destroy the unholy alliance of munition makers.

But how? We see the need. What can we do? That is the question. Some have suggested that their production be licensed by international decree. Some have suggested control of their profits, which are seldom less than fifty percent and have been reported as high as five hundred percent. Yet we know that in the face of any legislative barrier, there will be tremendous opposition forthcoming from the munitions front. These merchants have billions of dollars invested in capital goods which they will not turn into plowshares without a fight through their huge staffs of international lawyers, their control of the press, and other channels. No, we need not only laws—laws in themselves are useless—we need some means of enforcing those laws after they have once been enacted. We know that the only work-

able enforcement for any law is to have a powerful public opinion to back it up—to put teeth in it. This public opinion must be formed by exposing these racketeers in their true light to the man in the street. We may not depend upon the newspapers to do this. The responsibility rests upon you and you, as champions of international amity. You must show the man in the street the fool that he has been to respond blindly to the emotional stimulants of these false patriots; the fool that he has been to give human life and the blood of his sons to pay the dividends of these killers.

The Merchant of War has been working incessantly since the last great catastrophe to assure its repetition on a grander scale. Let us, therefore, no longer lose ourselves in a web of generalities. Let us seek peace through the realm of actuality—LET US DESTROY THE MERCHANTS OF WAR!

WHAT ARE WE TEACHING OUR CHILDREN?

While millions of boys and girls in the public schools of certain European countries are being indoctrinated with nationalism and compelled to go through warlike salutes and recitations, in some of the Latin American lands considerable progress has been made in the inculcation of generous good-will toward people in foreign nations.

In Italy, under the system of instruction that accompanied the recent introduction of new textbooks, children approach both geography and history from the angle of Italian supremacy. The ancient warlike days of the Roman Empire are lauded and held up as an ideal. In Hitler's Germany, not only is education devoted largely to the upbuilding of a mentality favorable to war, but student "snooping committees" have been appointed to ferret out all youths who have been guilty of slowness in manifesting military fervor.

Already realized in several Latin American countries, however, is the ideal of making textbooks serve the international truth and understanding. Progress in removing inflammatory sections from history volumes has been shown in Brazil, Chile, Colombia, Argentina, and Uruguay. This work was first set in motion at the International Congress of Teachers in Latin America held at Montevideo in 1930. At the South American Universities Congress in 1931, also at Montevideo, the plans were amplified. In time, unless the tempests of new war sweep away these gains, children of these countries will grow up at least in a mood to understand that good works are distributed among many nations, and no nation need necessarily be deemed a foe.

Religious Liberty and the Christian Conscience

BY WILLIAM C. ALLEN

THE English-speaking commonwealths now possess, more than any other peoples, ideals and a vital literature applying to civil and religious liberty. When the Barons of England—from some of whom not a few living Americans are lineally descended—met in the meadow of Runnymede, near London, June 15, 1215, they wrested from King John certain liberties that have been the glory of our people to the present time. The Bill of Rights, 1689, when William and Mary ascended the throne, more than confirmed the privileges granted by King John. In fact and by implication it extended the right to enjoy political and religious freedom to an extent before unknown. Included in these privileges were admittedly and necessarily what we call rights of conscience.

The securing of these rights was a legitimate result of the courage and steadfastness with which the preceding generation of Englishmen had accepted loss of property, prestige, imprisonments, death itself, rather than to violate their consciences as to their primary obligation to God with respect to their manner of worship, engaging in war, or yielding their minds or bodies to any form of conduct they considered to be sin. The law of Christ written in their own hearts and on the printed pages of the New Testament was the royal law by which they were ready to triumph or fall. We of England and America are today the inheritors of their faith, the guardians of the sacred privileges and immunities they have handed down to us. Are we, officially and individually, faithful to our trust?

What is conscience? It is defined as "the moral sense within one's self that determines whether one considers one's own conduct right or wrong." Again, "The act or power of moral discrimination; scrupulosity." Thus we have a "good conscience" when our decisions and actions are inspired by an unfeigned love for humanity—a love motivated by and complying with the spirit and appeals of Jesus Christ. It cannot be otherwise. Gold, diamonds, realty, bonds, dominance, applause, cannot be compared to an unsullied conscience before God.

Intolerance may seize governments and a majority of citizens, even in periods of peace. The visit of the United States fleet to the antipodes in 1908 caused a great wave of naval and military enthusiasm to sweep over New Zealand and Australia. A "Defense Act" was put into force in both countries.

These acts demanded military training and were applied to children from fourteen years of age and upward. They were contrary to the very genius of our English traditions. A parliamentary return in New Zealand, 1913, reported 10,245 prosecutions of lads in a then population of about 1,100,000. Official figures, furnished by the secretary of the defense department of Australia, and confirmed from other sources, show that by 1913 there had been, within two and one-half years, 22,143 prosecutions of boys in that country. The sentences to "continuous detention" amounted to 2999, but after that date they were largely increased in proportion to the number of subsequent prosecutions. The population of Australia was then about 4,800,000. Many children and their parents were fined. Lads from clean homes and Sunday Schools were compelled to stand side by side with "foul-mouthed" trainees. Space does not permit the presentation of details here. The history of the cruel punishments meted out to boys from fourteen years of age and upward in the fortresses, jails and military barracks of these two countries would be unbelievable were it not for the fact it is substantiated by official and other reports. Can the silent grandeur of the Southern Alps of New Zealand, the restless enterprise of the sturdy sons of Australia, the sweet countryside and human anchorage of England, the glory of the scenery and throbbing cities of America, compensate for any loss of the better ideals inherited from our fathers, who purchased our liberties with poverty and blood?

Some may feel it is impossible to imagine that America should adopt universal compulsory military training. Who knows? What is the trend? Look at many of our high schools where preparation to hug the wolf of war is being exploited and extended, with military training and titles, urged on by pretty girl sponsors. What camouflage! What hiding from our youth the beastly characteristics of war! One step more and unanticipated legislation may, before we know it, invade the consciences of many of our people.

The demands of certain State educational institutions that young men may not participate in the advantages of higher education unless they surrender their Christian consciences and take military training strikes at the very root of our liberties, as Christians and citizens. America at this critical hour needs young men and women whose hearts

have been stirred by the ethical teachings of Jesus. We cannot afford, by public opinion or through legislative methods, to penalize the religious convictions of our youth.

Within the British Empire, General Smuts of the Union of South Africa undoubtedly is considered its wisest statesman, its noblest champion of freedom. He is always called to London in times of national and international emergency. Upon the occasion of his installation as Lord Rector of St. Andrew's University, October 18, 1934, in a notable address he proclaimed: "The fair promise of nineteenth century progress has ended in disillusion. . . . There was the failure of the Great War. . . . There is a decay of principles which is eating at the very vitals of free government. . . . The disappearance of the freedom-loving individual, and his replacement by a servile mass-mentality, is the greatest human menace of our time. . . . The new dictatorship is nothing but the old tyranny writ large. I fear the new tyranny more than I fear the danger of another war." General Smuts urged the imperative need of not yielding to the "sterilizing tyrannies which are forging new shackles for the human spirit."

Where is the thoughtful, patriotic American citizen who would dare say that General Smuts is wrong? Experience reveals that when love of liberty has declined, the rights of conscience have been suppressed; when conscience has been suppressed, liberty has declined. The decision of the early Christians—as recorded in the Book of Acts—that God must be obeyed rather than human authority when there is conflict between the two, in short, the imperial sovereignty of the Christ-created conscience, holds good today. Happily our great Church groups are being aroused to this menace of the hour; we cannot forget our storied past. Let us, as loyal members of the body politic, as followers of Jesus, hold fast to the intellectual and religious freedom, the finer Christian ideals, that have helped to make America beautiful and great.

Denver, Colorado.

Something new in Hungary was recently tried, when a three months' peace school was held at Budapest. Meetings took place weekly, and despite the suppression of anti-war activities in previous periods, the discussion varied from the most moderate peace proposals to pleas for drastic war resistance.

TO WASHINGTON AND RETURN

(Continued from page 42)

in her own right. For the Markles and the Woodwards, this was one of the most delightful features of our visit to the National Capital. Immediately on entering their lovely apartment, we felt thoroughly at home and were soon visiting as old friends; so much so that while invited for afternoon tea, we made pretty much of an evening of it. How did these fine friends make contact with our Quaker periodical? Some years ago we reprinted from another magazine a poem written by Miss Ruth Henderson. A friend of hers, one of our readers, wrote her of the fact. However, we had changed the title of the poem—one of the many editorial liberties often assumed—and not recognizing her brain child, she wrote for a copy of the paper containing it. The paper appealed to the Hendersons and it has been a regular visitor from that time to this. Indeed, Mrs. Henderson not only subscribes for themselves but sends subscriptions to others. And so, our very enjoyable evening was the sequel to our discovery and republication of a much-loved poem years ago. Such are the experiences which come now and then to gladden the heart of an editor.

LOOKING DOWN ON THE SENATE

We devoted Monday to seeing something of the National Capital. The near-zero weather, plus the snow-piled streets (Washington seems poorly equipped for digging its way out from a snow storm), was not particularly conducive to comfortable and advantageous sight-seeing. On the other hand, a snow-covered Washington offers distinctive views not often vouchsafed to occasional visitors. We shall not soon forget, for example, our drive over the new Arlington bridge as we faced a gorgeous sunset sky which suffused the winter scene.

Our main objective for Monday, however, was the United States Senate, where the World Court issue was that day to be debated. We reached the Senate lobby in the Capitol Building shortly after the Senate convened. Learning that the public galleries were already crowded, with standing room at a premium, we sent in our card to our Senior Senator from Indiana, Frederick Van Nuys, who, incidentally, is an Earlham College graduate. He came out at once, greeted us heartily, and spoke his appreciation of the telegram he had just received from President Dennis and the Earlham College Faculty, commending him for his support of the Court. That morning, he told us, telegrams had been pouring in upon Senators by the thousands, most of them against the Court. Senator Van Nuys took us to the re-

served gallery, where we were shown to excellent seats facing the Senators below.

Senator Hiram Johnson was in the early stages of an hour's tirade against the Court, when we entered. We would have enjoyed him more if his speech had been his own, rather than, for the most part, a series of long quotations from what other isolationists had written. As we listened to him, our thoughts went back some twenty-five years to the first and only other occasion on which we had really seen him in action. It was in San Francisco when, in company with Rayner and Naomi Kelsey, we heard him make the closing speech for the prosecution in the case against Abe Reuf, which resulted in putting that political boss behind the bars. It was a dramatic, impressive speech which brought him fame—an effort which we appreciated much more than the harangue we were now hearing from him.

THE LOUISIANA LION ROARS

When Senator Johnson had finished, Huey Long, who had been prowling nervously about over the Senate floor conversing with his colleagues, arose and offered an amendment reserving the Monroe Doctrine. He proceeded to debate the amendment and gave the packed galleries a good demonstration of his fiery, denunciatory oratory, if oratory it may be called, punctuated with frenzied gesticulation. Above all things, he is the actor, and always plays up to the galleries. In the face of all we read to the effect of his being out of favor in the Senate, we were rather surprised at the friendly attitude which his colleagues manifested toward him as he circulated among them, and at the consideration which they seemed to give him.

Boyish Senator Russell of Georgia made what appeared to be his maiden speech in his attack upon the Court, his speech appealing to us as superficial and Sophomoric. How that boy does love the sound of his resonant voice!

Two Senators spoke for the Court. Senator Costigan of Colorado made a convincing formal address which marked him as a man of force and ability. In replying informally to points urged by those who had spoken against adherence to the Court, Democratic floor leader, Senator Robinson, attained a degree of eloquence which raised him in our estimation appreciably.

A QUERY AND AN EXCLAMATION

As we sensed the atmosphere of the Senate, we did not consider the prospect for marshalling a two-thirds majority for the Court any too promising, and were not greatly surprised at the vote next day. Apropos of which, a query and an exclamation: How explain the paradox that the so-called liberal Sena-

tors are isolationists and voted almost to a man against the Court? And what a commentary upon our national mentality that the American people can be so easily stampeded by a demagogue! At any rate, it is a satisfaction to us that the Senators from Indiana and the Senators from Oregon stood by the World Court.

While the speech-making was in progress, we divided our attention between listening to the speakers, on the one hand, and observing and identifying the assembled Senators, on the other hand. Personally, we are politically minded—incurably so—and always thrill as we approach the Capitol Building, the focus of our national political life. The Senate casts its spell over us, however poorly it may perform at times. We were looking down upon some very ordinary men, but the senatorial toga invested them with a certain aura of Senatorial power and tradition which made us view them as something more than the ordinary men we know them to be. All together, it was a stimulating experience to be listening in and looking on, on this particular day.

TWO MAJOR ATTRACTIONS

One might easily spend weeks in Washington, seeing worth while things. Our various visits there have been brief, but however often we go, there are two places we must see—and feel—however many other things are left undone: the first is the majestic Lincoln Memorial, shrine of the noblest in our national life; the second is the Congressional Library, the incomparable beauty of whose interior increasingly impresses the beholder.

To round out a perfect day, we spent the evening with Homer and Edna Morris, where were also gathered other former Earlhamites—Clarence and Lilly Pickett, William E. Armstrong, and Harold Peterson.

With the mercury seeking lower levels, it was evident that it was fruitless our waiting for a thaw that would clear the roads, so we headed the car toward home Tuesday morning. Slowly we crept northward to Frederick, where we conceded to patriotic tradition to the extent of buying a box of Barbara Fritchie candy.

THE THRILL OF HIGHWAY FORTY

At Frederick we connected with Highway 40, and again were on the old National Road. Although we live on 40, as it were, which is Main Street in Richmond, we never lose the thrill of the romance associated with this historic highway, the initial project of federal road-building begun in the early years of the last century. If the extension of the frontier has been the distinctive and

(Continued on page 57)

How the Work Progresses in North Carolina

UP River Meeting in Eastern Quarter reports an interesting session at the November Quarterly Meeting. Yearly Meeting Superintendent Lewis McFarland was present, and remained during the following week for a series of meetings. His presence and messages were most helpful. Charles E. Peaslee, a minister from New Hampshire, aged seventy-nine years, spent several days visiting families in this community during November. This annual visitation from him is looked forward to with much eagerness on the part of our people. He recently donated a library of several hundred volumes to the young people of this Meeting. A small building to house the books was built on the church property—the work being done by the men of the community, and the house being nicely furnished by the ladies.

In Contentnea Quarter good work is being done by Elbert Newlin, who just this last fall assumed charge of the work in Nahunta, Oakland, Hood Swamp and New Hope Meetings. The interest and attendance are noticeably increasing and the outlook is encouraging. Hood Swamp people have money on hand to paint the outside of their meetinghouse. The Missionary Society at Nahunta has just furnished the living room at the parsonage; funds are on hands with which to purchase new song books; and plans are being formulated to add Sunday School rooms to the meetinghouse. The Oakland Friends have recently reroofed their parsonage located at Rosewood, and the members of New Hope have just finished putting a new roof on their meetinghouse. Calvin Gregory, of the Goldsboro Meeting, is keeping up his usual standards of good work.

From Center Meeting in Western Quarter we hear of the good work being done by the new pastor and his wife, Ben and Pearl Millikan. There seems to be an increase of attendance, particularly so among the older people. One of the elders has been accompanying Ben and Pearl Millikan in their visits among the members, thus making more easy the new contacts. A "White Gift" Christmas service was held, the proceeds being given to the Yearly Meeting Budget. At this time over half of Center's share of the Budget has been raised. The Missionary Society donated baskets of food to the needy of the community during the Thanksgiving and Christmas season, and also gave a present to the pastor and wife on their silver wedding anniversary.

Providence Meeting in the same quarter is making especial efforts to finish

paying the debt for the new church building. One family offered to pay the last third, if the other members would raise the remainder of the sum. At this time it seems likely that the debt will be wiped out soon. The presentation of "The Nativity," at Christmas time was a most impressive service.

Plainfield Meeting has just put on and paid for a new roof to the church. Cane Creek has just finished sealing some additional rooms in the church basement. South Fork Christian Endeavor Society has been selling Scripture Calendars, and with the profits realized purchasing additional copies to be given to the church members who do not regularly attend worship services.

A program for each Monthly Meeting was outlined last July in Springfield Meeting, Deep River Quarter, with a special topic for discussion each month. Stewardship, Missions, Education, Peace, and the Church and Human Welfare have been considered so far. These programs have stimulated the interest and attendance of the usually "dry" monthly meeting sittings. The three Christian Endeavor Societies, Junior, Intermediate, and Senior, have been quite active in presenting pageants, plays, etc. During Christmas season they visited twenty homes where there were shut-ins and sang Christmas carols. At the present time a visitation campaign is in progress which has for its goal the visiting of every family within a radius of two miles of the church building. Community responsibility is also manifested. Upon one occasion recently a young woman was cared for during a period of six or seven weeks before she could find entrance into the Tubercular Sanatorium. The indebtedness on the church has been

THREE LIVES IN ONE

I spread my hands across the years
Of buoyant hopes, of timorous fears.
One reaches back to mother's grasp,
One stretches forth to daughter's clasp.

Thus many years I bridge and span
From time before my life began
To time beyond the little life
Where I have salvaged peace from strife.

Years blessed with hallowed memories,
Years bright with glorious prophecies!
Three lives in one are strangely blent;
Hands hold me fast in calm content:

Triumphant thus a link to be
In circle of eternity.

HARRIET OLDS HENDERSON.
Washington, D. C.

refinanced, making more easy payments, but there exists a strong determination to wipe out this indebtedness. The Finance Committee has introduced the envelope system with good results. There are more individual contributors than at any time in the history of the meeting. A part of the old meetinghouse has been devoted to a Museum of Domestic Arts under the direction of John J. Blair. Many interesting objects have been added within the past six months. Friends, willing to share any curios they might have, are asked to cooperate in this enterprise.

Archdale Meeting is having especially profitable sessions of its Sunday School Worker's Council. Plans are under way for a visitation campaign which it is hoped will bring into the Sunday School many families now not regularly attending. From the Junior Church there has been developed a children's vested choir which has often sung at the adult meetings.

The Oak Hill Meeting, under the pastoral direction of J. Norman Osborne, is making very good progress. Plans are under way for the conduct of a Membership Loyalty Campaign. The Sunday School is doing very well and noting an increase in attendance.

In Southern Quarter, Marlboro Meeting notes a series of interesting occasions. Lewis W. McFarland conducted a revival meeting there in the first of September; Dr. F. A. Taylor, of Central Friends Meeting, High Point, recently gave an address on the evil of alcoholics from a scientific viewpoint; Attorney D. H. Parsons, from the same Meeting, has also been a recent visitor, speaking on "Jesus Put a Child in the Midst of Them"; Rev. Henry Dockman, from Pennsylvania, brought a message to one of the eleven o'clock services within the past few weeks; Dorothy Bulla, from the Glenwood Meeting in Greensboro, attended one of the Sunday evening services recently. The Finance Committee is able to meet all local expenses and hopes soon to pay something on the Yearly Meeting Budget.

With Herman Parker as pastor, the Asheboro Meeting has been noting a steady increase in interest, attendance, and financial support. New members are added at almost each Monthly Meeting, and the Sunday School averages an attendance in the neighborhood of 175. In November a Stewardship Campaign was begun that has brought splendid results. All indebtedness of the Meeting has been paid in full, present obligations are being cared for, and enough money has been secured to put a new roof on the church building. The United Giving Plan has proved very satisfactory. The Sunday School offering one Sunday was \$106.

New Garden Meeting, at Guilford Col-

lege, New Garden Quarter, has been making good progress since the coming of the new pastor, Herbert L. Huffman from Lawrence, Kansas. There has been a community survey recently conducted, and plans are being prepared for a house to house visitation.

Three important events during the year are always conducted by Spring Garden Street Meeting, in Greensboro. In July it has a Membership Loyalty Campaign, during which it attempts to get as many as possible of its entire membership out to the eleven o'clock Sunday worship service. During the last campaign sixty-eight per cent of the membership was in attendance for the month. In November the Meeting stages a Stewardship Campaign, when it tries to get the members to bring into the church treasury one-tenth of their weekly income. These Stewardship Campaigns are very beneficial aside from the financial gains registered, which of course are quite important. The members are taught the fact of their stewardship and the need of giving self and substance unto the Lord. Then in the Spring the Meeting usually engages either in an evangelistic effort or a home-visitation campaign. This year it is planning the latter.

In Surry Quarter, Waldo Woody is proving an exceptionally good pastor at the White Plains Meeting. He has fit into the needs of the Meeting and works well in the community. At Mt. Airy, Clifton Pearson is continuing another good year of acceptable service.

MURRAY C. JOHNSON.

WITH TWENTIETH STREET NEW YORK FRIENDS

New York Meeting, Twentieth Street, recently enjoyed a visit from about twenty Young Friends from all Meetings of both branches of the Society within forty miles of the city. The presence and messages of the Young Friends developed the gathering into one of the deepest spiritual meetings of the winter.

Tea Meetings held once a month on Sunday evening, alternately at Twentieth Street and at Schermerhorn Street, Brooklyn, are pleasant social occasions. Usually about seventy-five to one hundred Friends gather for tea and talk, followed by an informal address on some such subject as Modern Persia, Tensions in Central Europe, Berea College. To enjoy these occasions to the full one should spend the afternoon at the meetinghouse and join in making the sandwiches for the refreshments.

The Adult School continues to meet twice a week. Homeless men who have spent the night on park benches, or sleeping uneasily in the subway, come gladly to partake of hot coffee and buns, and

stay to listen to the religious service. They appreciate the honest fellowship offered them. The first Sunday in the New Year the ladies of the Meeting served about one hundred of these men a hot roast beef dinner, followed by a musical program.

Many visitors passing through the city stop to see the old Twentieth Street Meetinghouse. Some come to worship there. New York Friends extend a cordial invitation to all to join with them on Sunday mornings in the meeting for worship at eleven o'clock, or to attend any of the business meetings. Circumstances of living in apartments at long distances from the meetinghouse prevent New Yorkers extending the hospitality of old-time Friends, but the warm welcome is in the heart and a cordial handshake awaits all.

GENERAL APPROVAL OF RADICAL CHANGES

Salem Quarterly Meeting of the Yearly Meeting of Friends for New England was held in Boston January 19th. At the meeting of Ministry and Oversight the matter of laying down meetings of this body was considered and the taking over of its functions by pastoral committees, but as this would involve radical changes in the Discipline, upon which action would have to be taken by both the Yearly Meeting and the Five Years Meeting, it did not seem possible to do this. However, there seemed to be a general approval of the discontinuance of the appointing of representatives from the local to the Quarterly Meetings of Ministry and Oversight.

The morning meeting for worship was well attended, and quite a large number of Friends brought short but helpful messages. The times of quietly waiting upon the Lord were periods of spiritual refreshment. Josephine Carr and Eleanor Wood Whitman of Parsonsfield Quarterly Meeting were helpfully in attendance.

In the business meeting it was decided to send two resolutions to our representatives in Congress, one to our Senators urging favorable and speedy action on

DARK SKINNED BROTHER

What is my brother's place on earth?

Does his dark skin place him below
Me through the accident of birth?

His skin's dark pigment can not show
His truer self,—his soul's great worth.

My skin is fair, but it may be

My soul is black as darkest hell;
For "color blindness" hides from me

My dark skinned brother's beauty
well,—

And hate will make me less than he!

MYRTLE E. THOMAS.

Richmond, Ind.

the bill committing the United States to entrance into the World Court, and the other a resolution favoring the passage of the Costigan-Wagner anti-lynching bill provided there is nothing in the bill that would commit us to the principle of capital punishment.

At the close of the business meeting, Friends were favored with a helpful address on "The Power of Non-Violence," by Richard B. Gregg, the author of the book with that title.

The meetings were held in the beautiful Y. W. C. A. building, and at noon a bountiful luncheon was served by the Boston Friends. The entire day was a time of helpful fellowship.

NEWS NOTES FROM THE NATIONAL CAPITAL

Foreign students in the city, who have been the supper guests of the Friends on the last Sunday in the month, have organized the Washington International Club. It is still meeting at 2111 Florida Avenue as our guests, and its discussions while perfecting its organization have been most interesting. Ruth B. Hummel, as a member of the steering committee, has given valuable assistance to the group.

The Irving Street Peace Committee, in addition to its work with the joint committee, is holding weekly discussions of Elton Trueblood's pamphlet, "Studies in Quaker Pacifism."

W. Bruce Hadley, new Executive Secretary of Baltimore Yearly Meeting, gave an excellent address on, "The Influence of Religion on Labor Conditions in England," at the Baltimore Quarterly Meeting, held at Thirteenth and Irving Street on January 12. There was a good attendance from Baltimore and from the Maryland and Virginia Meetings, and the sessions were unusually interesting. Discussions were valuable on account of the weight of subjects taken up and for clear and concise handling of them. Duties of Friends in public affairs was especially stressed, and special attention was given to the matters of adherence to the World Court and non-compulsory military training in schools and colleges.

The Wednesday Teas at the Florida Avenue Meeting have enabled Friends to meet a number of the Japanese and Chinese students in the city, since several of them have contributed to the program arranged by Ruth Hummel. On the sixteenth, Miss Bertha McNeill, a teacher in the Dunbar High School, was our guest speaker, telling us of the Friends Institute on Race Relations held at Swarthmore College last July. She was one of the two Washington students at that Institute. Our specially invited guests at this tea were the members of the Race Relations Committee of the local Federation of Churches.

QUAKERDOM • AT • LARGE

Lou Henry Hoover, wife of Herbert Hoover, has accepted appointment as a member of the Board of Trustees of Whittier College. In her girlhood days at Whittier she attended Whittier Academy, the forerunner of the College.

* * * *

Frank Dorey of Toronto, Canada, who attended Earlham College during the semester just closed, has entered social work at Logan, West Virginia, where Winifred Way Wencke is in charge, under the auspices of the American Friends Service Committee.

* * * *

In connection with the reports of the meetings of the Home Missions Councils to be found in this issue, Friends will be interested to know that Jennie Cartland Callister, our Brooklyn Friend who furnishes one of the reports, is Secretary of the Interdenominational Council of Women for Home Missions in this country.

* * * *

Elizabeth Marsh has returned to her work at the Service Committee headquarters at Philadelphia, after an absence of three months for needed rest and recuperation. Following a sojourn of several weeks at the capital city of Old Mexico, she went to her old home at Archer, Nebraska, for a month's visit.

* * * *

I. Warren Hawkes, the oldest active Friends minister of whom we knew, was buried at Manchester, Maine, on January 20. He had passed his ninety-ninth birthday on November 11, and almost up to the time of his death, ministered to the Manchester Meeting.

* * * *

Homer J. Coppock, Recording Clerk of Western Yearly Meeting, is Assistant Dean of Medill Junior College of Chicago, and has large responsibility for planning courses and working out many details incident to the recent establishment of this institution with its seven hundred students.

* * * *

Ernest A. Cutrell, who since his academy days at Plainfield and college days at Richmond, Indiana, has devoted himself to aviation, has become recognized as an expert in his field. He is now located at Chicago, and is engaged in the work of instructing pilots for the American Airways Company.

* * * *

Homer L. Morris, until recently with the Subsistence Homesteads Division of the Department of the Interior, and before that, Professor at Fisk University and at Earlham College, has become a permanent member of the staff of the

American Friends Service Committee. He begins his duties by assuming responsibility for a special project in the coal fields of Western Pennsylvania. The A. F. S. C. looks forward to the establishment of a Social Order Section which Homer Morris will head. Homer and Edna Morris are removing from Washington, and since he will be in the field a great deal, she will spend the coming months at Pendle Hill, Wallingford, Pennsylvania.

* * * *

From pretty much all over the country we have been receiving from properly concerned Friends copies of newspaper display advertisements extolling in attractive form the distinctive merits of Old Quaker Whiskey—"a barrel of quality in every bottle." This is deplorable enough at best, but it is especially disconcerting to us from the fact that these advertisements emanate from Indiana—specifically from The Old Quaker Company, Distillers, at Lawrenceburg. "Can't something be done about it?" This is the invariable query. That remains to be seen, but the prospect is not too hopeful. Back in pre-prohibition days, a legislative committee of the Five Years Meeting, headed by no less experienced and able a Friend than S. Edgar Nicholson, worked on the problem of protecting the Quaker name from such exploitation, but was unable to accomplish anything. Where a trade name has long been used, property rights are involved which the courts will recognize. But more of this later, perhaps. This note will suffice for a general acknowledgment, with the assurance that the matter is receiving attention. Meantime, what a collection of freely illustrated Quaker whiskey advertisements we are assembling!

NEWS OF OUR MEETINGS

Palestine Yearly Meeting of Friends will be held April 25-28, at Ramallah, Palestine. Friends in charge of our work there hope that it may be possible for some visiting American Friends in Europe or the Near East to be present with them at that time. In case any American Friends are contemplating such a possibility, the American Friends Board of Missions would be glad to know of it.

* * * *

Lynn Grove Quarterly Meeting met at Searsboro, Iowa, January 26 and 27. Richard R. Newby, Yearly Meeting Superintendent, was present, and his messages of deep spiritual truths awakened the listeners anew to undertake more

definitely in the work of the Lord. Erman C. Perisho of Wm. Penn College addressed the Meeting on Ministry and Oversight and was also present at the young people's meeting Saturday night, when his message was most challenging and was heartily appreciated. Sybil Renaud, Quarterly Meeting Superintendent of Missions, had charge of the Sunday afternoon session, with a mixed program of special numbers from the different Meetings, concluding with a missionary talk by Richard Newby.

* * * *

On Friday evening, January 18, the Lynnville, Iowa, Meeting had a community church supper. The men did all the cooking (except the pie) and served a full dinner menu to one hundred and fifty guests. Following the supper a social time was enjoyed, after which a program was given with Dean Shelton Beatty of Grinnell College as the speaker, using for his subject, "Ideals That Make a Community."

* * * *

Cottonwood Quarterly Meeting in Kansas Yearly Meeting has changed the time of its sessions from the fourth Saturday to the third Saturday in February, May, August, and November. This change was made after the close of the Yearly Meeting.

* * * *

Smyrna Friends at Upperville, New York, recently entertained Butternuts Quarterly Meeting in a most hospitable way. The services of the two days were full of interest and blessing. Isaac and Elizabeth Hazard of Union Springs were in attendance, and she, as Field Secretary of New York Yearly Meeting, addressed the business meeting Saturday afternoon on the munitions problem, and spoke in the Young Friends Meeting in the evening. Henry Vore of Unadilla, Clerk, conducted the Meeting on Ministry and Oversight on Saturday morning and gave the gospel message on Sunday morning. Martin Thornton, pastor of West Brookfield Meeting, gave the message on Saturday morning. Valentine Krumm, pastor of West Branch Meeting and Superintendent of Evangelistic Work and of the Young People's Department of the Quarterly Meeting, spoke in the Sunday afternoon meeting and assisted at other times.

* * * *

The Ministers Conference of Hesper and Tonganoxie Quarterly Meetings in Kansas Yearly Meeting met January 15 at Prairie Center Meeting, with Leroy Thornburg as host. Fred White led the

devotionals, reading I Corinthians 12 and stressing the last verse. The topic for discussion was, "The Evangelistic Program Leading up to Easter Time." The first subject, "The Whole Church at the Task," was presented by Eli S. Wheeler, who outlined six goals. Alpheus Reece discussed the second subject, "Pastoral and Personal Evangelism." Subject three, "The Place of Revival in the Program," was spoken to by Homer Wolcott. Definite spiritual growth and the rekindling of the evangelistic spirit and program were stressed. Although the day was stormy, twelve members and twelve laymen were present, and all felt it was a day well spent.

* * * *

W. Bruce Hadley, new Executive Secretary of Baltimore Yearly Meeting, with his wife, Hannah Hadley, is now in Baltimore and has actively begun his work. Arriving early in January, he was at once initiated into the work of a busy winter. The committees were functioning earnestly, and he was to become acquainted with their activities. Quarterly Meetings at Washington and in Virginia were to be attended. The Hadleys are meeting the situations with zest, and thereby giving pleasure to themselves as well as to others. On Thursday evening, January 10, a reception was given them in the library of Homewood Meeting. They are now established in their apartment at 642 Gorsuch Avenue, Baltimore.

* * * *

Thirty-seven members of the Tom Hutchens Class of the Winchester, Indiana, Friends Sunday School were entertained at the Orphans' Home on January 17 by Mr. and Mrs. Fred Moore for the monthly social. A delicious carry-in supper was served. During the business session it was decided to start a fund for the redecoration of the church. Aaron and Inez Napier also assisted in entertaining. . . . The Friends Missionary Society of Winchester met January 15 at the church, with members of the Farm-land Missionary Society as guests, making an attendance of twenty-five. A leaflet on "Sin Bearers of Paper" was given by Leila R. Mendenhall, and Edna Wolfe, president, gave a review of the lesson in the study book. An enjoyable playlet, directed by Inez Napier, was presented. Two new members were welcomed into the Society. Contests and refreshments were enjoyed later in the afternoon.

TO WASHINGTON AND RETURN

(Continued from page 53)

controlling feature of American life, then this first, and for long years only national road extending to the pioneer West, is the symbol of our national his-

tory. As one rides over 40, particularly over its eastern and oldest sector, it requires but little imagination to live again the scenes of long ago when intrepid pioneers sought their way over it, to play their part in the winning of the West.

As driving was still precarious, approaching dusk found us only at Somerfield, across the Maryland line in Pennsylvania. But icy roads do have their compensations. But for them, we might never have discovered Youghiogeny Tavern, where we spent the night. It was built of stone in 1818—one of the numerous hostels that lined the National Road. Near it is the old stone bridge over the Youghiogeny River, with its three symmetrical arches, which required three years in construction. This old tavern fairly reeks with historical atmosphere, and is as comfortable as it is antique, with its immense, barn-like door, still held by its ancient latch. And that chicken and waffle supper, with numerous fixin's! With the inner man but too well refreshed, we retired to dream of the heroic days of yore.

W. C. W.

ACTIVITIES AT LAWRENCE

In view of the recent renovations of the Lawrence, Massachusetts, Friends Meetinghouse, special dedicatory services were held on Sunday, December 16. The meetinghouse was built in 1896, and since that time the Meeting has filled a real need in the lives of the many families who have appreciated this type of Christian worship. The Sunday School is playing an important part in shaping the lives of the children so that they may "carry on" in future years. During the dedication services, James A. Coney reviewed the progress of the Meeting through the years, remembering the faithful members who in the past devoted much time and earnest labor to aid and spiritually uplift the Meeting. Various organizations worked harmoniously and enthusiastically to raise funds for the expense of the repairs, and upon completion the bills were all paid in full.

Christmas was celebrated by the children on Saturday evening before Christmas, with a supper served by the Sunday School teachers and gifts for each child present. At the Christmas service held December 23, James A. Coney delivered the message and special music was rendered by a mixed chorus. The out-

standing features which made the Christmas service effective were sincerity and simplicity.

On New Year's Day a delicious supper was served, followed by a delightful entertainment including music by male and mixed choruses, and readings by Jean Perry, a talented young reader. The program was later shared with the Lawrence Home for the Aged.

NEW PROVIDENCE NEWS

The work of the new year opened auspiciously for the New Providence, Iowa, Meeting, with the regular sessions of Honey Creek Quarterly Meeting there on January 4 to 6. At the worship service on Sunday morning, DeWitt L. Foster, pastor at New Providence, announced national prayer week and emphasized how opportune this movement was at the beginning of the new year. An innovation at the Sunday service was the reading of the "Queries" before the meeting by the Clerk. Then the Yearly Meeting Superintendent, Richard R. Newby, spoke on the text, "He brought him to Jesus," stressing the influence and responsibility of each Christian individual in deed and word.

The service conducted by the young people of the Quarterly Meeting was held Sunday evening and emphasized how God's love is reflected in the life of men. Following special music, Leland Chamness, a former New Providence boy, illustrated in a special feature the light of faith, of truth, and of love, as it unfolded to mankind. Then a group of boys presented in dramatic form the story of the Good Samaritan. In conclusion, the young people of the congregation consecrated themselves anew to the mission of Christian living.

Prayer week was observed by evening gatherings in different homes. At the close, Mr. J. B. Weed, a business man of Des Moines who for many years has given liberally of his spare time assisting in church work, spoke at New Providence on Saturday evening and twice on Sunday.

On Monday evening, January 7, a group from Providence community gave Fred Eastman's peace play, "The Great Choice," for the third presentation of the winter, this time at Steamboat Rock. It had been presented previously at New Providence and in Chester community, and through the agency of the Peace Committee of the Quarterly Meeting has been scheduled for three more performances.

The Christmas season is coming more and more to mean to our people a time for fostering world brotherhood. An appropriate pageant, entitled "Come and Adore," was given on the Sunday evening before Christmas and presented

WAGE PEACE TODAY

While the people will listen. Help the cause by proclaiming its principles. Use Peace Posters, 32 x 44 inches, wording changed bi-weekly. Send 25 cents for sample and particulars. Peace Posters Press, P. O. Box 703, Baltimore, Md.

groups in costume representing various nationalities.

Another gesture of good will at the New Providence Meeting was a Harvest Sunday observance on November 25, when a large group, representing all interests of both town and country, came together by special invitation for morning worship and listened to the Hardin County Agricultural Agent, E. S. Olson, speak on the text, "I sat where they sat."

EVENTS AT XENIA

A survey of recent months at Xenia, Ohio, Meeting, reveals the observance of several special days, and notes some facts of interest and encouragement. Rally Day, October 7, brought the peak of attendance at the Sunday School, 221. The rally spirit was carried into all the services of the day and the message of the evening was given through the drama, "The Challenge of the Cross." Temperance Day was observed in the Sunday School, when a splendid reading was given by Lena Gilbert.

A Grandmother's Party was given on October 18, in charge of the Social Service Committee. Sixteen ladies above seventy years of age spent a delightful afternoon in reminiscence, poetry, and song. The following Sunday, special recognition was given the older people at the morning worship hour, which was well attended.

A Prince of Peace Contest was held at Xenia on November 18, and the winner, Doris Leach, represented the Meeting in the county contest.

December 2 to 16 was a special effort in evangelism, with E. Howard and Ruth P. Brown and L. O. and Mabel Brown as evangelists. The meetings were well attended, much interest was manifest, and much good done. On the last Sunday evening during the Christian Endeavor hour, Howard Brown gave his interesting lecture, "Quaker Faces and Quaker Places," illustrated with slides.

During 1934, thirty-eight active members were received, twenty-four of these being intermediate boys and girls. Also seven associate members were added. Special recognition was given all these at the congregational dinner on January 4. Following a bountiful meal, a program was given, after which the Standing Committees presented the interests of their work.

VIRGINIA QUARTERLY MEETING

The January sessions of Virginia Quarterly Meeting were held at the Bethel Meetinghouse, near Franklin, on Saturday and Sunday, the 19th and 20th. Virginia Quarter of Baltimore Yearly Meetings includes five Monthly Meetings in southern Virginia—Richmond, Bethel,

Black Creek, Somerton, and Corinth. In addition to a goodly representation from each of these meetings, a group of Baltimore Friends were welcome visitors. Margaret T. Carey, Lucy Meacham Thruston, her daughter, Augusta Thruston, and W. Bruce Hadley, the new Executive Secretary of Baltimore Yearly Meeting, drove the 225 miles from Baltimore to attend the sessions. Each participated helpfully in the discussions and worship periods. Bruce Hadley led the group thinking Sunday afternoon on the topic, "Christianity and the Social Order."

The Meeting on Ministry and Oversight Saturday morning dwelt particularly on the functions of Elders and Overseers, with emphasis on a suggestion that Elders encourage family worship in all the homes of their members. During the afternoon business session a memorial was read to the memory of Bertha Cloud, wife of Alonzo E. Cloud, who had formerly served for sixteen years as pastor at Corinth. Her death occurred a few months after the return of the Clouds to Virginia Quarter, and highest tributes were paid to the loveliness of her character and personality. Alonzo Cloud is remaining in southern Virginia and rendering helpful service to the meetings.

Saturday evening was given over to a meeting of Bethel Friends with Bruce Hadley and J. Hoge Ricks of Richmond, Clerk of Baltimore Yearly Meeting. It was the first of the meetings which the Executive Secretary and Yearly Meeting Clerk hope to hold with each local group in the Yearly Meeting for the purpose of discussing constructively the spiritual state of the respective meetings. The plan springs from a concern of Judge Ricks that the Yearly Meeting experience positive spiritual growth during the coming year.

"It has been a good Quarterly Meeting" was the expression heard on all sides at the close of the Sunday afternoon session. The fellowship together had been much enjoyed and new inspiration had been gained for carrying on the work of the home meetings.

ELIZABETH FRY CIRCLE REVIEWS BUSY YEAR

At the first meeting of the year, the Elizabeth Fry Circle of Lawrence, Massachusetts, reviewed its activities for 1934. Much social service and relief work has been accomplished by the members, and they are still striving to show an active interest in both church and community. Ruth Mellor has been President for 1934 and has led the Circle through a very successful year.

Our first social event took place on February 22, with a supper and entertainment. The program was a success both financially and socially. In April, the annual dollar social was held with a net gain to our society of \$20. Our last meeting in April was gentlemen's night, and through the fine work of the social committee a buffet supper and evening of sociability were much enjoyed.

Following a vacation during July and August, work was resumed in September. A delicious buffet supper was served by our President at her home with twenty-eight members present. Many plans were made for the activities of the remainder of the year. The Circle has been successful in conducting a bakery sale, frankfort roast, and two baked bean suppers. During November and December, Thanksgiving and Christmas baskets were prepared and distributed by a committee, after members had given donations of food or money.

Besides donations to the Lawrence General Hospital, City Mission, and Lawrence Home for the Aged, the society contributed \$100 to our church for repair work, which was gratefully received. Linen and kitchen utensils for the church kitchen have also been bought, and flowers for the sick of the Meeting have been given each Sunday.

Five new members were welcomed into the Circle during the year. The generous support and cooperation of all the members has been the key to our success this past year, and we hope to do even greater things in 1935.

Is Your Child Making Progress?

IF he is not using his time economically in high school—

IF he is not getting a thorough foundation in studies essential for his success in college and life—

IF he is in large classes where he is not given opportunity to participate frequently—

IF you want for him the wholesome influence of selected fellow students and teachers of high ideals—

Selection of a school of recognized standing may save more than a year in his education.

The catalogue and booklets will be sent upon request.

Address: GEORGE A. WALTON, Principal
Box 351, George School, Pennsylvania

QUAKER
EST. 1893

GEORGE COLLEGE
SCHOOL PREPARATORY

FROM KOKOMO QUARTER IN WESTERN

The young people of New Hope Meeting in Kokomo Quarterly Meeting (Western Yearly Meeting), under the leadership of Inez Batchelor, presented a very pleasant and impressive Christmas pageant at the church on Christmas night. Following the program, Luther Addington, who is pastor both of New Hope Meeting and of Sycamore Meeting in Indiana Yearly Meeting, brought a very searching and inspirational message in keeping with the occasion. This served as the opening of a very successful revival of about three weeks' duration.

Luther Addington went to Ridgefarm, Illinois, to begin evangelistic meetings there January 20, under the pastoral leadership of Ralph and Leah Lawrence.

Nettie Springer and Inez Batchelor, who are spending the winter in evangelistic work in Iowa Yearly Meeting, took a three weeks' vacation at holiday time with friends near Greentown, Indiana. While here, they very acceptably filled the pulpits at New Hope and Sycamore Meetings.

Charles Haworth of Ohio Yearly Meeting was called to the home of his brother Arthur Haworth, who is pastor at Courtland Avenue Meeting in Kokomo, Indiana, on account of the sickness and death of their mother, who passed away early in January. Burial was made at Carthage, Missouri, her former home. Thus passed a quiet, saintly mother who has given two faithful sons to the work of the church.

Fannie Roberts of Westfield, Indiana, has been engaged in special meetings at Hazel Dell near Windfall, where Lenna Chamness is serving as pastor.

Wilson J. Hiatt, a member of New Hope Meeting, passed away January 10, at the home of his daughter, Mary Ault, and husband, at the age of ninety-one years.

Sterrett Nash of New Hope Meeting, a young man preparing for gospel service, is completing his first year of study at Cleveland Bible Institute.

SALEM QUARTER IN IOWA

Cedar Creek Meeting in Iowa Yearly Meeting recently held a series of meetings under the direction of Inez Batchelor and Nettie Springer, both of whom brought very inspiring messages. Inez Batchelor in her artistic manner, by the aid of paper and colored crayons, gave many very effective portrayals of the influence of sin upon the human life. Also she pictured the great value of the power of God in the hearts of those who love him. Those who attended these services were much helped.

Another revival effort was conducted

NEW MATERIALS OF INTEREST TO FRIENDS

Several new studies, which Friends will find most worth while, have recently been published in pamphlet form. Any of these will challenge individual thought or group discussion.

Studies in Quaker Worship by Elton Trueblood.....25 cents

A discussion of the uniqueness of the Quaker manner of worship—its naturalness and the real values of it—with valuable suggestions for preparation for worship. Aids to discussion are given for each chapter.

A Religious Solution to the Social Problem.....25 cents
By Howard H. Brinton

The second booklet of the series of Pendle Hill Essays.

Studies in Quaker Pacifism by Elton Trueblood.....25 cents

A study of pacifism in the light of Quaker thought and practice.

The Christian Way Out.....30 cents

This series of stewardship education materials seeks to apply the principles of Jesus to some of the issues involved in the acquisition of money. Each of the programs is in two parts—the Service of Worship, and the Study Section. Two very effective dramatic sketches are also included.

The Christian Acquisition and Use of Money.....10 cents

A discussion of the acquisition of money, spending, giving, church finance, and home training.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

by Inez Batchelor and Nettie Springer at Stockport Meeting, and continued for over five weeks with good crowds and splendid interest. This was a union service where three churches worked together. Between forty and fifty knelt at the altar of prayer, and three adults have already united with Friends.

Richard R. Newby, General Superintendent of Iowa Yearly Meeting, was in attendance and preached the sermon on Saturday morning of Salem Quarterly Meeting held at Stockport in November. The following morning he preached at Cedar Creek Meeting and on Sunday evening at Salem, thus making almost the entire round of the Quarter.

The Salem Friends young married people's Bible School class, "The Gleaners," with the assistance of the Senior young people's class, recently rearranged and enlarged the class rooms adjoining the main auditorium. Partitions were changed to give more light and to make two additional rooms with better equipment for a growing Bible School. On New Year's Eve, the Salem Christian Endeavor held a social and watch party in the church basement, with twenty-six young people in attendance. After an enjoyable evening of games and refreshments, the pastor, Glenwood L. Stanley, spoke to the group, and at the stroke

of midnight they drew together in a prayer circle when several vocal prayers were offered.

BIRTHS

HARRISON—To Russell E. and Hilda Hickman Harrison, Whittier, California, January 3, 1935, a son, Richard Alan.

HIATT—To Merrill L. and Martha Handley Hiatt, Baltimore, Maryland, December 30, 1934, a daughter, Jean Lucas.

HARRELL—To Jesse A. and Hazel Lee Harrell, Holland, Virginia, November 16, 1934, a daughter, Mary Alice. Both parents are members of Somerton Friends Meeting.

MARRIAGES

ROBERTS-JONES—At the home of the bride's parents, A. Golden and Ruth G. Jones, near Hughesville, Maryland, December 26, 1934, Ethel Ruth Jones and James D. S. Roberts, Jr.

DEATHS

BRANSON—At the home of his daughter and son-in-law, Ethel and Walter L. Tatum near Lawnhill, Iowa, January 22, 1935, Newton Branson, aged seventy-nine years. He was born in a log cabin near West Branch, Iowa, and during his entire life his home was in Springdale Township. He was the son of William and Eliza Branson. On February 26, 1879, he was married to Miriam Negus of the Bloomington Meeting neighborhood near Muscatine, Iowa. From a

WESTTOWN REGIONAL SCHOLARSHIPS 1935 - 36

Ten Scholarships of \$400 Each

Offered to boys and girls entering Tenth and Eleventh grades. Granted on the basis of character, leadership and good scholarship. Continued until graduation if a satisfactory standard is maintained.

Examinations required in English, Mathematics, and a third subject chosen by the applicant.

Application blanks and full information may be obtained from the School. Blanks must be in the hands of the Regional Alumni Committees by Fourth Month 1st.

JAMES F. WALKER, *Principal*, Westtown School
WESTTOWN, PA.

family circle of six children and nineteen grandchildren, Newton Branson was the first to be removed by death. He was an efficient farmer, and also was interested constructively in the affairs of his community, state, and nation. His deep interest, and that which shaped his life, was in the realm of his religious faith. His devotion to the Church was unwavering and beautiful. Although a birthright Friend, he was converted when thirteen years of age in a Methodist revival. He held many offices in the church, such as trustee, elder, and teacher of the Men's Bible Class. For a number of years he served Iowa Yearly Meeting as a Trustee of White's Iowa Manual Labor Institute. He had been a long-time subscriber to THE AMERICAN FRIEND.

GRANSTON — At his home in Cedral, State of San Luis Potosi, Mexico, December 5, 1934, Luis T. Granston. Born in Sweden over eighty years ago, he was educated in England and early engaged in business and farming in Mexico. For the past thirty or forty years he has been a member of Cedral Monthly Meeting of Friends and a respected and trusted leader not only in his home meeting but throughout Matchuala Quarterly Meeting and Mexico Yearly Meeting as well. No children survive, Luis Granston having never married, but his passing will be mourned by a host of Mexican Friends and former missionaries.

CORRECTION

Attention is called to the fact that the date of the marriage of Sara Maie Winslow, Belvidere, North Carolina, and Roscoe Miller White was November 28, 1934, instead of March 31, 1934, as given in THE AMERICAN FRIEND for January 10, page 16.

NOTICE

Send Your Magazine and Periodical Subscriptions—both new and old—to Us. We can save you money on all publications offering "Club Rates." Willis and Juanita Beede, R. R. 1, Box 43, Whittier, California.

NOTICE

Pure Vermont Maple Syrup. Grade A in one gallon cans at \$1.50 per gallon. R. H. Young, Starksboro, Vermont.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

WANTED

For sixth and seventh grade positions in the Haverford Friends' School for 1935-36, Friends, unmarried, who are college graduates with at least three years of teaching experience in Friends' or progressive schools.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS—

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 A.M., Bible School 9:45 A.M. Christian Endeavor 6:30 P. M. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m. Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to Mrs. Deborah DeBau, Clerk, 13118 Pinehurst Ave. Phone, Hogarth 7035.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Nashville, Tenn.

Subscription Price \$1.50 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

KNOXVILLE, TENNESSEE

Friends Church, 2100 Washington Ave., Lydia M. Hoath, Minister. Bible School, 9:45 A. M. Meetings for Worship, 11:00 A. M. and 7:30 P. M. Christian Endeavor, 6:30 P. M. Prayer Meeting, Fourth-day evening, 7:30 o'clock. Visiting Friends and others welcome.

MIAMI, FLORIDA

Friends Meeting held First Day morning, 11 o'clock, on 15th floor of Dade County Security Building, First Avenue near 1st St., N. E., Miami. Sarah Packer Thomas, 2036 S. W. 2nd St., Clerk. Friends and others interested are cordially invited.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

January Selection of the Religious Book Club

GOD AND THE SOCIAL PROCESS

By Louis Wallis

author of *Sociological Study of the Bible*

A timely and constructive book showing how social forces, like those operating in the critical world-epoch of today, transformed early Hebrew paganism into the monotheism of Church and Synagogue.

Dr. Harry Emerson Fosdick—Riverside Church, New York City—writes:

"I have read your book, 'God and the Social Process,' with high enthusiasm. It is positively exciting to anybody who is interested in the field. You have written what I regard as an indispensable book on the development of the idea of God."

354 pages, cloth-bound, \$2.00; postpaid, \$2.15

The
University of Chicago Press